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BIBLE MONITOR

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No.1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHAT OF 1959?

"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life", Luke 1:74-75. The entire new year is before us with its innumerable opportunities. What are our aims and ambitions for 1959?

In this text Zacharias saw the blessings of God showered upon His people. He also saw the opportunities His people have to serve God, in holiness and righteousness. Are not our opportunities and privileges even greater than those which Zacharias speaks of? Is anyone hindering us from whole-heartedly serving God? We sing "The service of God true pleasure affords". We feel the truth and comfort of this phrase and conclude that if our service is not such, than we are not whole-heartedly serving God.

How eagerly are we determined to serve God, in Holiness and Righteousness during this year? With so much sin and uncertainty

about us, it is certainly a blessing for the opportunity to serve God in holiness and righteousness. Can we even attempt to thus serve God, without meditation and study of His teachings and prayerful petition for the guidance of the Holy Spirit? "Thou wilt shew me the path of life: in thy presense is fullness of joy; at thy right hand there are pleasures for evermore", Psa. 16:11.

We are further impressed with our opportunities and duties by the amount of sickness over the brotherhood. Particularly by that among our ministering brethren, which should urge upon each one their duty, of fervent prayer on their behalf and mutual aid wherever needed. This should urge each one, who has the blessings of life and health, to eagerly press forward the Master's work wherever we can.

What is our aim and desire for the use of our talents during 1959? In general, our Nation is at a high peak of production and employment. For a few years at least, the economic future appears to be

bright. Are we going to use our talents to push forward God's Kingdom and build up the reserves of our various Board activities or are we going to allow them to lag behind and finally fall by the way, if economic conditions turn unfavorable? Can we return our thanks to God by consuming our talents on the luxuries of this world?

Yes, to a great extent 1959 is before each one of us to use and do as we wish. May we each prayerfully and meditatively consider our ways and methods, for disposing of each day of the New Year. May we daily consider whether all is being done, to the honor and glory of God, or not? "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching", Heb. 10:23-25.

SERIOUS THINKING

January first, 1959, if it is the Lord's will, we shall again be ushered out of the Old Year and into the New. As we often hear it said, we shall cross the threshold of another year. This fact should suggest a Watch Party for inventory, thought, and planning. Sooner or later we shall also cross into

eternity. How we live during the years here, determines how and where we shall live over there. As we again make this annual crossing, we should think seriously.

As we step over the threshold into 1959, the old year will be history, recorded and never to be changed. The new year is yet veiled and unknown. What thoughts present themselves as we stand at this crossing point? One year ago we were presented with a new sheet on which to record our thoughts, words, and deeds. How does the sheet look now? Is it full of errors of neglect, sins of both omission and of commission? Have we disobeyed our better judgment and God's plain commandments? Have we thought we were Christians, but were swept into the world's trends of extravagance, greed, selfishness, ingratitude and pride? Have we been lovers of pleasure more than lovers of God? Have we had a form of Godliness but denied the power thereof?

Must we, with regret, look back and see that our homes have been wanting in love and fellowship with one another and with God? What have the children seen and heard in our homes? Have we prayed and taught all we could against all kinds of crime, alcoholic drinks, and war? Have we prayed for and helped what we could in the support of missions, and in the promotion of God's Kingdom in general?

Truly, we have done some good, but unless we have done our best in using our time, talents, and opportunities against evil, and for God, our 1958 sheet is somewhat marred, and unsatisfactory to our God.

Now as we are given a new sheet for 1959, opportunities and responsibilities become ours again. What shall we do with them this year? We still live in a land of religious liberty, have the right use of our minds, and the power of choice. We still have the Bible with its promises and commandments. We have the Holy Spirit to guide and help us. He reminds us that Jesus still says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest", Matt. 11:28. Jesus still says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", Matt. 6:33. John still says, by inspiration, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", 1 Jno. 2:15.

In 1959 we need to think more on the above; and other Scriptures. We need more Fellowship with God, more Battle with the adversary, and less compromise, more victory over self, more Christian service to others, and more Stewardship of things for God. We also need more infilling of the Holy Spirit, and more abiding in Him. "If ye abide in me, and my words abide in you,

ye shall ask what ye will, and it shall be done unto you", Jno. 15:7. More of the above will make better homes and better churches, and will develop more "Heroes of Faith" which are so much needed in these times of world pressure, false teaching, and church federation.

Yes, in the latter days perilous times shall come. They are here, but shall be worse. In spite of this fact, we must realize that we are still to be a "Chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light", 1 Peter 2:9.

Jesus may come in 1959. Are we ready? All wealth, earthly wisdom and pleasure, and all military power and equipment will come to naught, but treasures laid up in Heaven will endure. No more scientists, sputniks and jets do we need, but more praying men and women of God. More Christians statesmen who can say "I have fought a good fight, I have finished my course, I have kept the faith", 11 Tim. 4:7. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven", Matt. 7:21. "Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have

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mercy upon him; and to our God, for he will abundantly pardon", Isa. 55:6-7.

May our prayer at the opening of, and throughout 1959 be with the poet who penned:

More holiness give me, more strivings within;

More patience in suffering, more sorrow for sin;

More faith in my Saviour, more sense of his care;

More joy in his service, more purpose in prayer.

More gratitude give me, more trust in the Lord;

More pride in His glory, more hope in His word;

More tears for His sorrows, more pain at His grief;

More meekness in trials, more praise for relief.

More purity give me, more strength to o'er come;

More freedom from earth, stains, more longings for home;

More fit for the kingdom, more used would I be;

More blessed and holy, more, Savior, like thee.

Bro. F. B. Surbey,

W. Milton, O.

THE DOCTRINE OF SANCTIFICATION

The above named subject is a very important "Biblical" doctrine. There is a certain sect or possibly sect's, who claim that sanctification is a second work of "grace", that some who are saved are not sanctified. Others they say were wholly sanctified at the time they were saved.

We fear that there is misconception in the minds of some, in regard to the term "saved" or what Salvation really consists of. Our understanding of the term being "saved", as far as our Salvation in this life, is, that the one who is saved receives forgiveness of all their past sins, when they are born again, through obedience to God's Divine plan of Redemption, through faith in and obedience to His Divine Son, Jesus Christ.

There are two stages of our Salvation. The condition stated above is the first stage, Salvation for this life, and note: it is through obedience. The second stage of our

Salvation is, "Eternal Salvation", which takes place after death, an eternal habitation with God and His Son throughout all Eternity. This second stage is also secured by our obedience to Christ in this life and by our faith in Him.

Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him;" This text speaks of Christ's perfection. He knew no sin. The writer to the Hebrews in speaking of the "Priesthood of Christ" says, Heb. 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin".

Yes, Christ was sinless, yet He said Himself "I sanctify myself", Jno. 17:19, "And for their sakes I sanctify myself, that they also might be sanctified through the truth". We should realize then that we are sanctified through Christ, through the truth, for He Himself is truth. Jesus said to doubting Thomas, who sought for light, Jno. 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me".

In our meditation then upon the thought of our sanctification, be careful to keep in mind that Christ is "truth", and that He is also the Word. Jno. 1:1-2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the begin-

ning with God". Also the same chapter says, verse fourteen "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth".

Bearing in mind then that Christ is truth and that He is also the Word, we can understand why He so earnestly prayed for His Disciples and us, petitioning the Father to "Sanctify them through thy truth: thy word is truth", Jno. 17:17. Why? That He might be sanctified in us and we in Him. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me", V. 21.

Sanctified, that we may be one family with God and with Christ. Heb. 2:10-11, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren". Followers of Christ, (the "Word, the Truth") are sanctified by Christ the sanctified One, when they obey Him.

No wonder then that the Holy Spirit directed the apostle Peter to write to the church the following words, "Seeing ye have purified

your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but to incorruptible, by the work of God, which liveth and abideth for ever", 1 Pet. 1: 22-23.

How then is our sanctification secured? When we are born again of incorruptible seed, born of God, we are then in Christ Jesus, and so long as we obey Him, through the Spirit or in the Spirit, we are sanctified. But the Spirit can not remain in us, can not abide in us when we forsake the "Word" the "Truth".

We do not mean by this that the child of God while in this sinful flesh has reached the stage of perfection, within themselves, although they have been sanctified, cleansed by the "New Birth". If sanctification means sinless perfection in us at all times, then why the need of the admonition to the Church given by John? 1 Jno. 1:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world".

Here a distinction is made between the Church and the world, showing the danger of the children of God (those who are the sanctified ones) to sin. Also Paul says Rom. 8:1-2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For

the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death".

Here we find that the law of the Holy Spirit of life is sanctification, through the truth, obedience to the truth, in the Spirit, walking in the Spirit and not in the flesh. This is a call to the child of God to walk in the Spirit, being sanctified to keep sanctified. Surely sanctification of the Corinthian brethren did not mean that they were sinless, but they were admonished by Paul to put away sin that they might keep sanctified.

Corinth was a sanctified Church, 1 Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and ours:" While they were a sanctified Church, yet they were not sinless. They had carnality among them. 1 Cor. 3:1-3, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Further they had sin among them, they had fornication among them, 1 Cor. 5:1. They had failed

to keep themselves sanctified by obeying the truth, and were walking after the flesh, although they had been sanctified, set apart in Christ Jesus.

Paul says to this same Church in 1 Cor. 1:30, That they are in Christ, "But of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification:" Looking further at the doctrine of our sanctification we find that our sanctification is secured by the Holy Ghost. Rom. 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Also Christ sanctified the Church, showing that sanctification means to set apart for a holy purpose, for holiness. Christ's Church is holy to Himself, as He also is holy. Eph. 5:26, "That he might sanctify and cleanse it with the washing of water by the word" is meaning the Church. Heaven itself is a holy place, prepared of a holy God, for a holy people. Hence the child of God is admonished to cleanse (sanctify) himself.

2 Tim. 2:21, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." This shows us that sanctification is a cleansing, and comes to us by our

obedience to the truth, or through the truth.

Now we come to the very kernel of this truth. Our sanctification is secured for us by the supreme sacrifice of Christ for us. By the will of God. Heb. 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all".

Our sanctification is secured then, how? By the blood of Christ, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate", Heb. 13:12. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied". In our next article we want to show that sanctification is enjoined of God's people, and also the fruits of sanctification.

To be Continued.

Wm. Root,

Great Bend, Kansas.

PRAYER

"Blessed are they that have not seen and yet have believed", John 20:29. Blessed are they - heroes and heroines of God - who, in the midst of baffling providences and the crossing and serving of yearning affection, are able to sing the song of faith in the night.

Undoubtedly one of the severest appointments and tests, is the pro-

tracted burden one has to bear, the baffled prayers, the delay in a gracious answer. "I shall never believe in prayer again", said a broken-hearted girl, "If ever any one prayed in faith, I prayed that my mother might recover. But she died. O how could God be so cruel?"

Wisely her friend answered, "There are few deaths, thank God, where no one present prays that the dear one may live. Do you suppose that the gift of prayer was given us in order that no one may ever die? If God gave us all we ask for, gave it to all men, we should never dare to pray. Prayer is a blessing because God knows best how to answer. God knows when to say no.

You prayed, thank God that you could pray. You prayed in hope and even now, you would not have it otherwise. Pray still, but pray in trust. Pray that God will give you strength for the present burdens, and light enough to follow in the path of duty, one day at a time. You said that you could never pray again, but you will.

There are no unanswered prayers. Pray that you may know your duty: pray for rest and hope and trust. With those will come peace and new courage, but not absence from sorrow. The peace and courage will enable you to bear the sorrow. That will be the answer to your prayer".

So with calmness of spirit, the sad young woman faced the world again,

and daily prayer gave her daily strength. In the deepening of her life and the strengthening of her character, her friends discovered the answer to her prayers, even those that had seemed unanswered. "If thou wilt keep the incense burning there; His glory thou shalt see, sometime, somewhere".

Sister May Myers,
York, Pa.

NEWS ITEMS

DEAR READER

We greatly appreciate your interest, suggestions and prayers for the welfare of the Bible Monitor. We certainly thank each one who has contributed material, both original and selected, during 1958. We thank each Correspondent for their labors, to keep renewals up to date and keep addresses correct. We admit numerous mistakes and shortcomings, here and there. The Lord willing, we hope to present a more Scriptural and more uplifting paper throughout 1959, with your contributions, advice and criticism.

Editor and Family.

CARD OF THANKS

I am taking this way of thanking all the Brethren and Sisters, for the many get-well cards received while in the Hospital and for the prayers offered. Many thanks.

Eld. Emmert Shelly,
Mercersburg, Pa.

VIENNA, VA.

The Vienna congregation held their annual Lovefeast services on Sunday, Sept. 7, beginning with Sunday-school at 10 A. M. E.D.S.T. Visiting ministers during the day were: Joshua Rice, Howard Surbey, Roscoe Reed and Jacob Ness. They all gave us some good sermons in the forenoon and afternoon services. Bro. Reed officiated during the Communion service. Eighteen members surrounded the tables in the evening.

We were glad to have so many visiting Brethren and Sisters during the day. Anyone passing by is welcome to stop and worship with us. We have services each Sunday morning, Sunday-school at 10 A. M. and preaching at 11 A. M. We are few in number and pray that we all hold out faithful in these trying times, with so much evil all around us.

We met in special council on the evening of Dec. 4th. All business was take care of. I want to thank all who sent me get-well cards, after my fall in my home on Nov. 20th.

Sister Almeda Strayer, Cor.

LITITZ, PA.

The Northern Lancaster County congregation held their Lovefeast on Sunday, Oct. 19th, with a good attendance throughout the day. Sixty-four surrounded the Lord's table, with Eld. Melvin Roesch offi-

ciating. Ministers present throughout the day were: Ray Shank, David Ebling, James Kegerreis, Howard Myers and Jacob Ness.

On Monday evening, Nov. 3rd, Bro. Eldon Flory came here for a two-weeks series of meetings. Bro. Flory gave us sixteen Spirit filled sermons, both out of the Old and the New Testaments, he did not shun to declare the Word of God. May the good seed sown help us all, that we may work together to stay on the good old path. We were glad to have Bro. Flory's wife, mother and sister with us, also the Brethren and Sisters from other congregations. We invite them all to come back again.

Susanna B. Johns, Cor.

YORK, PA.

The Shrewsbury congregation met in Council Nov. 24. Hymn no. 237 was sung. Eld. A. G. Fahnestock opened the meeting by reading Phil. 2:1-15 and prayer. A few items of unfinished business was taken care of and our church and Sunday-school officers were elected for the coming year. An evangelist was elected to hold our meetings next fall.

As our Elder's time was expired, an election for moderation Elder was held. Elders Howard J. Surbey and Ray S. Shank were with us at this time, took the voice of the Church, and Elder Melvin Roesch was elected for a term of two years.

An offering was taken for the Publication Board. Hymn no. 81 was chosen and Bro. Howard Myers closed with prayer.

Sister Shella Stump, Cor.

IN THE RECENT ELECTION

Despite defeat in five of six states voting on the controversial Right to Work issue, advocates of this law are far from defeated, according to William T. Harrison, executive secretary of the National Right to Work Committee.

In a brief statement last night Mr. Harrison said that both the National Committee and the numerous state organizations supporting the principle, that no person should be required to pay financial tribute to a labor union for the God-given right to live, are far from defeated.

"To be exact", Mr. Harrison continued, "We won a decisive victory over over-whelming odds. The gigantic AFL-CIO labor cartel, with reported cash assets in excess of 600 million, went all-out to preserve its monopoly over job opportunities in America. What was spent in anyone's guess, but certainly their cash reserve was many hundreds of times larger, than that of this Committee and the local groups in the six states who sought abolition of compulsory union membership".

Estimating funds of the national and state Right-to-Work organiza-

tions at, less than one percent of those available to the barons of organized labor, Mr. Harrison declared, "We can look at the results with pride. There were 18 Right-to-Work States before the election and now there are 19. Proponents of the Right-to-Work principle were disappointed naturally, but they are far from down-hearted".

"The executive council of the AFL-CIO combine, promptly declared war on Section 14 (b) of the Taft-Hartley Act, which reserves to the States their power to protect the rights of those who are averse to paying financial tribute to labor barons. That was expected, Mr. Harrison said, concluding with emphasis that, "We will not be cowed by the heavy guns of organized labor and their powerful financial superiority. We will keep on, secure in the knowledge that the courage of principle is superior to the evil forces of compulsory unionism, led in too many cases, by men who sponsor violence and intimidation as a means of enrichments of their personal treasuries and political power".

The above is a report received from the Exec. Secty. of the National Right-to-Work Committee.

Paul R. Myers.

HOW THANKFUL ARE YOU?

Did you ever think just how it would be,

If your eyes were blind and you
could not see;

All the colors of Autumn, or children
at play,

But were forced to live in darkness
all day?

Suppose your body were twisted
and bent

And you learned that the rest of
your life must be spent

In a wheel-chair or bed, through
sunshine and rain

With your body all racked with torment
and pain.

Suppose that our Country were
ravaged with war,

Tonight you might land on eternity's
shore

To dwell with the Lord, in His
Kingdom up there,

Or be cast into hell, all its anguish
to share.

Supposing that Christ hadn't
come from above,

To die on the Cross, because of His
love

For each one of us, who oft go astray

And wander so far from His wonderful
way?

So, though you don't own a home
or a car,

Be thankful and see just how privileged
you are,

To have health and strength and a
Saviour who cares,

Who will lift His own from sin's
pitfalls and snares.

Sel. by Sister Shella Stump.

HOW WE KNOW JESUS IS COMING SOON

What three great signs did Christ say would appear in the Political world?

1. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory", Luke 21:25-27. A great man expressed the concern felt by millions when he stated: "We seem to be moving, drifting steadily against our will, against the will of every race, every people and every class, toward some hideous catastrophe. Everybody wishes to stop it, but they do not know how".

When others are looking to the future with despair, the christian whose faith rests on the "sure Word of prophecy" 2 Pet. 1:19, will be filled with hope as he recognizes the promised signs of Christ's soon return.

2. Spirit of war. "Ye shall hear of wars and rumors of wars: see that ye is not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against

kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places", Matt. 24:6-7. Read also Rev. 11:18; Joel 3:9-14.

The cost of World War I has been estimated at 400 billion dollars. The cost of World War II is beyond accurate computation; during the decade that followed that holocaust, the United States alone spent 327 billion dollars for defense. It is not too much to say that war, preparation for war, payments for past wars; has become the chief concern of mankind.

3. Great efforts for peace, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them", 1 Thess 5:2-3. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace", Jer. 6:14.

The accuracy of Bible prophecy is here demonstrated, by predicting that in the very midst of unprecedented preparation for war, there would be widespread talk of peace. The historian Hazen has confirmed this by saying, "The contemporary world, to a degree altogether unprecedented in history, has been dominated by the thought of war, by extraordinary preparations for war and by zealous and concerted efforts of peace". An example of this, we recall of bombs being rained on Pearl Har-

bor, at the very time when representatives from both nations concerned, were meeting to discuss steps toward peaceful relations.

Today earnest conferences among the world's leading powers aim to secure lasting world peace, but even if apparently successful, they are only signs of Christ's coming and the overwhelming destruction that will accompany that great event, "For when they shall say, Peace and safety; then sudden destruction cometh upon them", 1 Thess. 5:3.

4. What conditions will prevail in the Social World in the last days? "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away", 2 Tim. 3:1-5. The horrible crimes recorded each day in the Newspaper testify that society has reached the low ebb of morality pictured in these verses.

5. In the Economic World, what conditions point to Christ's return? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are

motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just: and he doth not resist you", Jas. 5:1-6. As "the coming of the Lord draweth nigh" the age-long conflict between employer and employee is destined to assume larger proportions. Now it is no longer one individual bargaining with another. Instead great corporations negotiate with the organized forces of labor, representing millions of workers. Since the dispute between management and labor will not end until Jesus comes, the christian is urged to be patient until that time.

6. What two great changes were to appear in "the time of the End"? "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased", Dan. 12:4. The past 150 years stand apart from all previous history, by reason of the sudden increase of knowledge in

science, general learning, and invention. The Patriarch Abraham, who lived four thousand years ago, would hardly be more startled by the tremendous changes than would George Washington, who died just before the 19th century began.

The great increase of knowledge concerning God's Word, has been as extraordinary as advances in the world of science. Whereas the Bible was available only to a comparative few, two centuries ago, today it is being circulated on a world wide scale, by hundreds of millions of copies. This has largely been accomplished since the great Bible societies were organized after 1798. Truly we are now living in "the time of the end".

Daniel's prediction that "many shall run to and fro" has likewise received a most striking fulfillment. Many commentators believe that this expression refers primarily, to the increased activity in searching the Bible and it's prophecies, that has been evident during the past century. Although we recognize this as it's first application, beyond a doubt it also forecasts the tremendous increase of travel on a global scale, that has characterized the past fifty years. The restless populations of the world are on the move: by foot, automobile, rail, ship and airplane. No longer do the great oceans isolate continents and nations, for air travel has shrunk distances until statesmen transact

business today, in foreign Capitals across the seas, yet back tomorrow for work in their own offices.

7. Six outstanding signs in the Religious World?

A. Scoffers. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation", 2 Pet. 3: 3-4.

B. Form of Godliness.—Mere profession. "In the last days perilous times shall come. For men shall be lovers of their own selves, having a form of Godliness, but denying the power thereof", 2 Tim. 3: 1-5. Today it is difficult to tell the difference between, most professed christians and the ungodly. They look alike, eat and drink alike, go to the same places and do the same things.

C. Lovers of pleasure. "Lovers of pleasure more than lovers of God", 2 Tim. 3: 4. The prayer room has become the supper room. Dancing is more popular than praying. Television, horse racing and theater going are preferred by millions, above the knowledge of God.

D. Lack of faith. "When the Son of man cometh, shall he find faith on the earth", Luke 18:8. The parable of Luke 18:1-8 indicates that the prayer of faith will be almost non-existent "when the Son

of man cometh". This is understandable, for modernistic teaching has undermined belief in God, as a real being.

E. Lack of love. "Because iniquity shall abound, the love of many shall wax cold", Matt. 24:12. Many seeing hypocrisy, even in some church members and almost universal corruption elsewhere in the world, lose courage and love soon grows cold.

F. The Gospel shall be preached in all the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come". Matt. 24:14. The message of Christ's sacrifice on the Cross and His second coming, is being sounded in about eight hundred language and dialect areas of the world.

8. What three unusual sights in the heavens were foretold as signs of the end?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory", Matt. 24: 29-30; read Joel 3:15; Rev. 6:12-13.

The great period of tribulation

mentioned in connection with the unusual sights in the heavens, is known in history as the Dark ages. God has revealed through Daniel the prophet, Dan. 7:25, that this time of papal supremacy would commence in A. D. 538 and last until A.D. 1798. Public persecution ceased however, about 25 years before the full 1260 years had elapsed, due to the combined influence of the Protestant Reformation and the opportunities for religious freedom in America.

Note the accuracy of Christ's prediction in Mark 13:24, where He says, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light". The first of these signs was to appear after persecution ended, "yet in those days" or shortly before 1798. God's Word never fails, hence on May 19, 1760, the sun was darkened. Early in the day the birds disappeared, domestic fowls went to roost and cattle grazing in the field wended their way to the barnyard. That same night the Moon was darkened and gave the appearance of blood, See Rev. 6:12.

"The stars shall fall from heaven". These of necessity, would be shooting stars, as predicted the greatest meteoric shower ever recorded seemed to set the very heavens ablaze, on the night of Nov. 13, 1833. The minds of men were made sober at the time and contemporary writings indicate that many

feared the final day of judgment had come.

9. In the Physical World what conditions point to our Lord's return?

"And there shall be famines, and pestilences, and earthquakes, in divers places", Matt. 24:7. Famines and pestilences often accompany or follow great wars. After World War 1, famine in China numbered fifteen million starving and three million dead. Russia's famine, according to the explorer Nansen, was the "Most appalling in the recorded history of man". The world influenza epidemic took eighteen million lives. World War II had its own grim story of hunger and disease.

Earthquakes are another sign of Christ's return. Scientists estimate that as many as one million quakes a year, may be taking place in the world, only about 8000 of which are severe enough to be recorded. Of the most disastrous ones of comparatively recent times, we might list the following: 1920-China 180,000 killed; 1923-Japan 143,000 lives lost; 1939 - Central Turkey 23,000 dead; 1950 - Tibet, India and Burma 5,000 casualties.

10. How near is Christ's coming declared to be, when all these signs appear?

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise

ye, when you shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled", Matt. 24:32-34. Naturally the last generation to live on this earth will be, as Jesus said, the ones that see "all these things". Surely we see them today and may know that the coming of the Lord is "even at the doors".

11. What attitude of life should we maintain in these days of expectation?

"But of that day and hour knoweth no man, no, not angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Watch therefore: for ye know not what hour your Lord doth come", Matt. 24:36-39, 42.

The people of Noah's day had received adequate warning of the coming flood, but they were afflicted with the same sins that beset modern man: unbelief, pre-occupation with pleasure seeking and procrastination. Jesus said to the people of His day, "O fools, and slow of heart to believe all that the prophets have

spoken", Luke 24:25. They were content to let others search the Scriptures for them, were satisfied with their creeds and traditions and as a result turned aside from the Saviour of the world. But is not human nature much the same today? Is not unbelief just as tragic now, as in Noah's day or in the time of Christ?

In His great love God has given us many signs, that show Christ's coming to be near. These signs have been given that we and our dear ones, may be ready when He comes. Are we not grateful for the evidences all about us, that indicate that soon we will see Jesus face to face? The world around us may be in perplexity and strife, but we can rejoice that soon all this will pass away and an eternity of joy with Christ, will stretch out before us. There is no doubt about it, if we follow the advice of Jesus to "watch therefore" we will be ready.

Sel. by Sister Viola Broadwater.

PILGRIMAGE

I am only a pilgrim here below,
My Saviour pardoned me, onward

I go,
This world is not my home,
I do not belong down here.

My life to the Lord I've given,
As through this world I go,
I am a pilgrim traveling home,
I do not belong down here.

I am a lonely traveler to a land,
My heavenly home is bright and
fair,

I surely feel like traveling on,
We do not belong down here.

The Lord has been good to me,
And we feel like traveling on, to
A place prepared by His own hand,
For we no longer belong down here.

COME YE TO THE WATERS

Isa. 55:1-2, "Ho, every one that
thirsteth, come ye to the waters,
and he that hath no money; come
ye, buy and eat. Wherefore do ye
spend money for that which is not
bread? And your labour for that
which satisfieth not? Incline your
ear, and come unto me: hear, and
your soul shall live".

The best things of this life are
free
And the sweetest treasures ever
known.

You cannot buy a mother's love,
For the best things of life are free,
The grace of God cannot be
bought,

A free gift to you and me.

Are we giving to the world a
smile?

For the sweetest things of life are
free.

Review for Young and Old Book of Acts

1. What is meant by "Acts"?
Who wrote it? How many
chapters has it?

2. Into what three parts may it
be divided?
3. Name ten important events re-
corded in Acts and locate them
by chapter?
4. About how many human char-
acters are mentioned by name
in the book of Acts?
5. Who are the two leading
characters?
6. Each of the twenty-eight chap-
ters can be named by a differ-
ent character or pair of char-
acters. Specify the chapters
named by the following: Mat-
thias, Ananias and Sapphira,
Stephen, Saul, James (Elder
at Jerusalem), Aquila and
Priscilla, Demetrius, Agrippa,
Publius and Felix?
7. Name ten women found in
Acts and locate them by chap-
ter?
8. Who are the following; 2—
Simon the Sorcerer; b—Cor-
nelius; c—Sergius Paulus;
d—Eutychus; e—Agabus; f—
Theophilus; g—Simon the
Tanner; h—Apollus; i—
Sceva; j—Tertullus?
9. Who lost their lives? Who
were restored to life again?
10. How many Missionary jour-
neys did Paul make?
11. Name three events of each
journey?
12. How many times is the story
of Paul's conversion told and
in what chapters?
13. What rulers and other officers

- had to do with Paul's arrest and trials?
14. How many?
- a—Bound themselves under oath to kill Paul.
- b—Were added to the Church on Pentecost.
- c—Were in the Upper Room waiting for the Holy Spirit.
- d—Were elected to look to the needs of the widows.
- e—Sons did Sceva have.
- f—Went with Peter to the house of Cornelius.
- g—Were rebaptized at Ephesus.
- h—Were ship-wrecked on voyage to Rome.
15. Name five rather lengthy sermons (other than Paul's defenses) and locate them by chapter.
16. In what City?
- a—Was home base of the Jewish church.
- b—Was home base of the Gentile church.
- c—Was Lydia converted.
- d—Were the books of curious Art burned.
- e—Was Saul born.
- f—Was Paul stoned.
- g—Did the people search the Scriptures daily.
17. Name five doctrines and ordinances found in Acts?
18. What are the following: a—Straight; b—Beautiful; c—Areopagus; d—Melita; e—Euroclydon?
19. Name ten of Paul's helpers associated with him, on his third Missionary journey?
20. Who said?
1. We ought to obey God rather than men.
2. Silver and gold have I none.
3. Lay not this sin to their charge.
4. Thy money perish with thee.
5. Understandest thou what thou readeest?
6. Jesus Christ maketh thee whole.
7. Wilt thou not cease to pervert the right ways of the Lord.
8. What will this babbler say?
9. Almost thou persuadest me to be a Christian.
10. Ye men of Galilee, why stand ye gazing up into Heaven?
11. The Gods are come down to us in the likeness of men.
12. Go thy way for this time.
- Bro. F. B. Surbey,
West Milton, Ohio.

THE SIX MIRACLES OF CALVARY

1. The Darkness.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened", Luke 23:44-45.

We learn but little of the earlier part of the life of Christ, but the last few years of his life, or from the time of His first miracle at the marriage in Cana, His life was largely built up of miracles: one

supernatural event was followed by another. Neither was His dying upon the Cross of Calvary the complete end of those miracles. There were six miracles which encircled the death and resurrection of Christ and gave the human family a chain of signs and wonders, to hold them to the one meaning of eternal redemption.

The second miracle was, according to Matt. 27:51, "And behold, the veil of the temple was rent in twain from the top to the bottom". The third, "And the earth did quake, and the rocks rent", Matt. 27:51. The fourth, "And the graves were opened", Matt. 27:52. The fifth, "Then cometh Simon Peter following him and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple which came first to the sepulchre, and he saw, and believed", John 20:6-8. The sixth, "And the bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many", Matt. 27:52-53.

These were the miracles at least in part, that encircled Calvary in connection with the death of the world's Redeemer, and all of them constitute a line of testimony to prove to the nations His divinity.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour". Matthew says, "over all the land". I doubt if any man can positively say, that this darkness did not cover all of the daylight half of the earth. Or if it was limited to the land of Judea or near there, as the three days' darkness was in Egypt, while there was light of Goshen. Nevertheless that does not reduce the greatness of this phenomenon, for the sixth hour was high noon.

According to William R. Nicholson, D.D. this darkness positively could not have been caused by a normal eclipse because of its duration of three full hours; also it occurred "during the feast of the Passover which was always observed at the time of full moon, when an eclipse of the sun is impossible". In the ordinary course of nature darkness gives way to light, light always banishes darkness; but not so here, for the darkness of Calvary overcome the noon-day sun. How dark that darkness was, I question if any man of this day knows. What a wonderful testimony that must have been for Christ, what a conception of the unlimited power of God. No wonder that the centurion said, "Truly this man was the Son of God".

We note a few of the happenings of the three hours prior to the darkness. Here is when and where Jesus asked the Father to "forgive

them; for they know not what they do". Also hearing the cry for mercy from the dying thief and assuring him that "today thou shalt be with me in paradise". He recognized the presence of His mother and the beloved disciples, to which He stated His last wish to them concerning her and him. The chief priests were busy criticizing the inscription written by Pilate. The soldiers were watching and mocking Him: they were dividing his garments; casting lots for His vesture or seamless coat. The priests, the scribes, the scoffers, "and they that passed by railed on Him, wagging their heads". In fact the whole current of iniquity seemed to gather around Calvary until the darkness did overshadow, and then, silence; and I wonder if that silence was not as great as that darkness? No insults flung at Him now. All people present drink of that darkness and suspense. Matthew says that when the "centurion, and they that were with him watching Jesus, saw the earth-quake, and those things that were done, they feared greatly"; also the people that came to witness that sight "smote their breasts, and returned", Luke 23:48.

This event or miracle was none other than a suspension of the laws of the universe. It was an intervention of the laws of nature by the Supreme Being; by God Himself, for He alone hath power to interfere with the established laws of His

own making. And yet, other than this one fact, the existing darkness, nature moved on in its regular course until the earth did quake. Surely God meant to draw our minds, our sensibilities, to the fact that it was His Son who was dying upon the cross. It was God giving all mankind a testimony that should stand before their eyes through the coming ages.

It was this miracle of darkness that was God's seal to the truth of His Son's character and mission here upon earth. Christ told the people and especially His disbelievers, that His mission here was to save them from their sins, and they became offended at Him. Farther, when He told them that He was the "Son of God", they took up stones to stone Him. They asked for a sign from heaven. Now surely, they received the exact answer for their asking, and it came back upon them with terrific measure. The sun refused to shine, the heavens darkened, in fact, the laws of the universe bent in honor and obeisance to the crucified Savior upon the hill of Calvary. Was it not especially the magnifying of the death of Christ: On no other occasion has God shown so much to mankind in regard to the death of His Son; so over-whelmingly impressive. No wonder darkness was the testimony at the closing scene of the Mosaic law; how fitting, Christ knew and realized Himself

that He was being offered as an atonement for the griefs, for the sorrows, and for the sins of the whole world. He said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished" This was one of the prime factors of His life. There was in it a joy set before Him, yet He looked forward to seeing the travail of His soul. It was consuming the beauty of His countenance, the making Him a man of sorrows and acquainted with grief.

It was the Father's own hand who laid the iniquities of us all upon His own Son, that we might live. It was God's own Son that was wounded, chastened, bruised and beaten with stripes. It was not only the suffering of the crucifixion; it was the anguish and forsaking immediately from the hand of God. The death-sweat that became as blood, of Christ's Gethsemane agony was the beginning of the offering of His Soul, for the redeeming of the whole human family. The death-darkness, of His Calvary agony was a testimony of a heavier bearing upon Him, by the same Almighty hand.

We notice that there is a description given of Gethsemane, but not of the latter part of Calvary. Also that Peter, James, and John were admitted with Him into the garden; but God drew the curtain of darkness around Him at Calvary to hide Him from all human gaze; that no

man might see Him in the very depth of His mental suffering of sacrifice, for the atonement of all the sins of fallen mankind.

In Isa. 53:10 we find these words, "when thou shalt make His soul an offering for sin", also 53:12, "because he hath poured out his soul unto death". Here is evidence that the death of Christ upon the cross has a twofold meaning. First, the dying upon that cross was the end of the ceremonial part of the Mosaic law. It was and is the Anti-type of the offerings for sin that made the servers at the altar only ceremoniously clean. Second but not least, it took something pure, something perfect and not subject to the effects of time, to atone for the souls of men and answer for them to God through all eternity. It is the mind or soul of man that is to be reconciled unto God, and that, through the eternal sacrifice made by Him. "For there is none other name given among men whereby we must be saved".

How great is the joy and glory to us of Christ's mission; but again how great to Him was the sorrow and the pain of it? At His birth in the stable, when the grandeur of results was thought of, there the night became light. But alas, at His death when the process of reaching those results was the prominent thing, then the light became night.

When the darkness was gone and Christ having passed through it,

He says, "it is finished" the atonement is made, the redemption of man is done. "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened". No wonder darkness was the testimony sent by the hand of God at the closing scene of the Mosaic law; how wonderfully fitting.

Walter Coning in the Vindicator.

WATCH

"Watch ye, stand fast in the faith, quit you like men, be strong", 1 Cor. 16:13, watchfulness, both of a secular and moral character, is of vital importance, both of the worldly man and the christian. The Merchant must be careful to watch the markets, or he will become bankrupt; the Mechanic must watch how he makes his contracts, so he can pay those under his employ; the Physician must watch his patients, in order to understand every feature of his case that he may apply the proper remedy; the Farmer must watch, for the proper sowing and reaping time or he will beg at the harvest; the Soldier must watch, or the enemy will capture him; the Switchtender must watch, or else a sad disaster may happen.

To watch is stamped by the Divine hand upon the high commission of the Minister of the Gospel, as he stand up under the weight of his fearful responsibilities, to preach

"Christ and Him crucified" to his dying fellow-men. Yes, "For they watch for your souls, as they that must give account", Heb. 13:17. If watchfulness is of such consequence as already mentioned, what colossal proportions it assumes when applied, to the eternal interests of the Immortal soul? Is it not of infinite moment to you, my dear reader, my brother traveler to the judgment seat, that you should watch with intense concern, for the welfare of your never-dying soul. That soul which must either rejoice with Angels in Heaven or wail with devils in hell. That soul which, like a besieged city, is closely vested by the most subtle of all foes, who seek to assail it at every vulnerable quarter, every silent point, ready to follow up any advantage or to execute any strategic movement, in order to accomplish its ruin.

Let not the casket, which contains the priceless Jewel, be made the means of its ruin. "Watch and pray lest ye enter into temptation". Watch against everything that is calculated to contaminate the soul, through the medium of the eye. Watch against every unholy sound that would suggest evil through the ear. Watch the tongue, that no corrupt communication proceeds out of your mouth, Eph. 4:29. Watch against every inducement to the hands to grasp forbidden fruit, or the feet to tread the paths of sin. Watch closely, watch the

citadel itself, which is the heart; yea "keep the heart with all diligence; for out of it are the issues of life", Prov. 4:23. Watch thy heart, yea "purify your hearts" Jas. 4:8. Let no idol worship be the up there. Let no covetousness, nor theft, nor murder, not adultery, nor slander, nor any evil lurk or be harbored there. "Blessed are the pure in heart: for they shall see God", Matt. 5:8. Watch well every appetite, bringing them all under subjection, so no avenue of ingress to the soul, be left unguarded.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil", Eph. 6:11, "Watch therefore; for ye know not what hour your Lord doth come", Matt. 24:42. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch", Mark 13:35-37. "Continue in prayer, and watch in the same with thanksgiving", Col.4:2. "Therefore let us not sleep, as do others; but let us watch and be sober", 1 Thess. 5:6. "Be ye therefore ready also: for the son of man cometh at an hour when ye think not", Luke 12:40.

"And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life,

and so that the day come upon you unawares", Luke 21:34. Take heed, watch and pray: for ye know not when the time is. For the son of man is as a man taking a far journey. Watch ye therefore, for ye know not when the Master of the house cometh, at even or at midnight or at the cock-crowing or in the morning, Mark 13:33-35. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame", Rev. 16:15.

Sel. by Emanuel G. Koonen.

—o—
The devil is willing for a person to confess christianity, as long as he does not practice it.

—o—
What remorse awaits those, who knew their Master's Will and did it not?

—o—
The chains of habit are too small to be felt, until they are too strong to be broken.

—o—
The man or woman who never accepts a cigarette from a friend, who never buys a pack, will certainly never become a slave to the habit.

—o—
Forget not, that charity to the soul is the soul of charity. There is no evil, from which you can deliver a fellow-creature, to be compared with sin: and there is no God you can obtain for him, like the grace of Jesus, whose fruit is holiness and whose end is everlasting life.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

JESUS OUR CREATOR, OUR GOD

"Through the tender mercy of our God: whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace", Luke 1:78-79. We have just passed the time of commemorating the birth of Jesus. Even among disobedience and lack of respect, multitudes have believed in the birth of this babe. No doubt multitudes even believe, that He is their Saviour and look forward to His coming again.

We want to take our readers farther on into Spiritual life than this. The belief in the account of Christ's birth is only the beginning. He came as no other child ever came into being, with God as His Father "through the tender mercy of our God". He came as a babe, yes, that we might learn to know and accept Him. He came as "the dayspring from on high" as the breaking of Spiritual day, not in the darkness of sin or the darkness of the old law. He came as our eternal God, the Word which reveals God to us, our

King of Glory. He is our Lord and our Saviour.

Can we accept Him as more than the Babe of Bethlehem? Can we accept Him as the Son of God? Can we accept Him as Lord of Lords and King of Kings? Can we accept Him as our Savior and our God? Can we accept Him as the One who revealed all of God's Will unto us? Is He our one and only God and we will not look unto any other? Do we accept His Words as our law and our life? "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth", Rom. 1:16. Am I believing and practicing His Gospel, as the power which will lead me to my eternal destiny?

Jesus came in the flesh, in the form of man, that man might be able to accept, understand and worship Him, because He came and lived as one among them. He came not only to be adored as a babe but to be worshipped as our God, our Redeemer. We feel it is easily possible to model, imitate and make obeisance without actually adoring or worshipping Him. If we accept

the account of His birth, as our Lord and Savior, we will forever strive for His life to be completed in our lives, that we may be heirs and joint-heirs with Him in Glory.

He came to give us the True Light and to guide our feet in the way of peace. Do we accept His Light, His words and examples as a guide to our life? Do we accept His Words and examples to guide us in the way of Peace? Why has man not found the way of peace? The answer is simple, because man has not followed Christ's Words and Ways, that peace might be established and maintained. If we accept Him as our Lord and Savior, we will strive to be instruments of peace and salvation to others. We will strive to displace those conditions, which foster discord and prevent harmony, with those which establish and maintain peace and goodwill.

God sent His only Son down to this sinful earth, because He so loved the world (human beings). Christ sacrificed so much that is justly due a King, in order that He might show His love for us. He suffered and died for our sin, because He loved us. How much more pleasant and profitable would life be, if all of us would allow the spirit of love, to control our every word, every act and every thought? Error, hatred and gossip are sure ways of encouraging sin, rather than peace. Forgiveness, confes-

sion and harmony bring joy, comfort and eventually Eternal life.

If we are made to rejoice for and adore this Babe, only once a year and then only as a babe, we are making mockery of God's plan of salvation. If we truly meditate upon all the particulars surrounding His miraculous Birth, we must be made to believe that He always was God and always will be God, only coming to earth as man that we might better understand His message. Dare we say, If one does not accept Christ, as their Lord and Master for life, in all seasons and ages and ways of life, we have not accepted Him as the Babe of Bethlehem? Is He my Lord? How often do I worship Him? How much do I love Him? To what extent am I willing to serve Him? How often do I commune with Him in prayer? How often do I forsake Him or deny Him?

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself", Phil. 3:20-21.

THE DOCTRINE OF SANCTIFICATION PART TWO

The first thought which occupies our thinking, in the continuation of

the above subject is, that sanctification is enjoined of God's people. After that Jethro the father-in-law of Moses had met with Moses and had given him some good advice concerning the judging of the people, we find Israel came to Sinai, and pitched in the wilderness. There Moses went up unto God, and God called unto him out of the mountain, and delivered unto Moses His message to the people. In that message God had given a most wonderful promise to the children of Israel, *Exod. 19:6*, "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel".

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes. And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai", *Exod 19:7-8, 10-11*.

These verses show to us that God wanted His people to cleanse themselves, that they might be clean before Him. It shows also that sancti-

fication is to set apart for holiness. The only way Israel could sanctify themselves was to obey God, to keep His law. By doing that they would be clean in God's sight, "Sanctified through the truth". God's Word is truth. Now verse fourteen, "And Moses went down from the mount unto the people, and sanctified the people; (set them apart for holiness) and they washed their clothes".

In verse sixteen and seventeen we read, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount". We see in this, now, the purpose of sanctification. They were to meet God, a holy God, hence the need for their cleansing. They could only sanctify themselves through obedience. Neither can you and I be sanctified short of obedience to God's holy "Word" of "Truth". Even then the people could not come close to God, lest they die, verses twenty and twenty-one.

Now let us get the conclusion of this chapter nineteen. Verses 22 to 25. "And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break

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forth upon them. And Moses said unto the Lord, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it (set it apart). And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them".

The reader should get our thought, while sanctification sets one apart for holiness, yet it is not within its self holiness except in the sight of God. Is not sinless perfection. The people were sanctified for holiness, but were not yet holy enough to appear before our holy God.

They were sanctified only so far as they obeyed God's law. Jesus said, "Sanctify them through thy truth, thy word is truth". Sanctification in the days of old, as enjoined of God's people, Israel, meant three things, namely; a separation from other nations, a cleansing of the body and morals, and holiness in God's sight. However Paul teaches us that God's first covenant, the first tabernacle, had "ordinances of divine service, and a worldly sanctuary", Heb. 9:1-2. Which consisted of the "candlestick", the "table" and the "shewbread; which is called the sanctuary".

"And after the second veil, the tabernacle which is called the Holiest of all"; verse 3. Which consisted of the "golden censer", the "ark of the covenant overlaid round about with gold", the "golden pot that had manna, Aaron's rod that budded, and the tables of the covenant: There was also "the cherubims of glory shadowing the mercy seat;" Into this "the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:" verses 4 to 8.

God's people were thus com-

manded to render these services, to make these sacrifices in the "worldly sanctuary" in the temple. But Paul's account gives us to understand that those offerings of sacrifices were not sufficient, only, "which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation", verses 9 and 10. Hence we see that while God's people back there were sanctified, yet, they were not perfect, "as pertaining to the conscience".

Now we want, that you should notice, that although this was true, yet they were holy in God's sight. Levit. 20:22-26. "Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated (set you apart) from other people. Ye shall therefore put difference between

clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated (set apart,) from you as unclean". Now Note: verse 26. "And ye shall be holy (in God's sight, sanctified) unto me; for I the Lord am holy, and have severed you from other people, (set you apart) that ye should be mine". Sanctified, three things; set apart, cleansed, holy, yet not without sin.

And in Num. 11:18, "And say thou unto the people, Sanctify yourselves (cleanse yourselves) against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat". With all their murmurings, with a desire to turn back from the Lord, yet God will bless them through Sanctification, they are holy in His sight, yet not without sin. Joshua commanded the people of Israel to Sanctify themselves, and to follow the covenant of the Lord. "And Joshua said unto the people, Sanctify yourselves; for tomorrow the Lord will do wonders among you". And so did the Lord, He took them over Jordan, dry shod.

Sanctification is spiritual preparation. When Samuel was sent by

God to Bethlehem, he commanded Sanctification. 1-Sam. 16:5, "And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice." We learn from this text, how closely Sanctification is related to consecration. Samuel sanctified Jesse and his sons, to make or declare them to be sacred, to perform by certain ceremonies or rites; in the sacrifice.

Hezekiah in his good reign, when he restored the place of worship in the "House of the Lord", commanded that the holy place be sanctified. 2-Chron. 29:5, "And said unto them, Hear me, ye Levites, sanctify now yourselves (cleanse yourselves, set yourselves apart), and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place". And the sixth verse says, "For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs".

We come now, to the New Testament, and we find that sanctification is enjoined of the Church, (the House of God) each individual member of the "Body of Christ". And that Sanctification was made possible by the blood of Christ. Eph.

5:25-27, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish".

The Church as the body of Christ is set apart, pure, holy, sanctified, without fault. The sanctified, holy Church is made up of individuals of the "Body of Christ", who are also sanctified, "without spot or wrinkle or any such thing". It is the will of God that His Church be sanctified. 1-Thess. 4:3-4, "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour": The next verse tells us something of the fruits of sanctification, but we will have to leave that chapter for another article. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ", 1-Thess. 5:23.

To be continued.

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An easy-going religion makes the going easy for the devil.

THE SIX MIRACLES OF CALVARY

2. The Rending of the Veil

"And behold the veil of the temple was rent in twain from the top to the bottom", Matt. 27-51. In the foregoing words of this article, we considered the darkness of Calvary as the first of the Six Miracles and according to Matthew, the rending of the Veil is the next one in rotation.

It may have been considered by some that the earthquake was the cause of the rending of the veil. If that be true then the earthquake should be considered before the veil. But it is hardly reasonable to think that an earthquake would rend a loose, hanging veil or curtain, while it did not shake the temple to pieces in which it was hanging.

We notice in the Scripture that "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent". According to the order Matthew gives them here, the veil was rent independent of the earth's quaking. Whatever we draw from the law of cause and effect, it appears that the veil was rent by the result of the last of the two loud cries from Calvary. The same cry of the dying Savior would then be the cause of the earth's quaking. Therefore the same force

which caused the rending of the veil, also caused the earth to shake and brake the rocks. Mark mentions only the rending of the veil in connection with the last loud cry when He "gave up the ghost", thus lending strength to the time and cause of this great miracle.

It may not be out of place to give a brief description of the temple and the veil, for they were only a reproduction of the tabernacle, which was built in Moses' time. "The temple was the approach of a nation to their God. Israelites alone could enter its Inner Sanctuary". It was the symbol of God's presence among His people. It was the religious center and capitol of the Jewish nation. Its influence bound and held the whole nation together. Peloubet's Bible Dictionary states that "There were three temples in Jewish history: 1. Solomon's for a little more than 400 years, from about B.C. 1000 to 588. 2. Zerubbabel's or the Temple of the Return, nearly 500 years. 3. Herod's, which stood at the time of Christ. Began to rebuild B.C. 20 and destroyed by Titus in A.D. 70.

There were many differences between the Tabernacle and the Temples; but as to the veils the latter was always a reproduction of the former and in regard to their purposes, they were identical. The veil rent in the Temple answered the same purpose as the one in the Tabernacle. A curtain of concealment

to hang before the "Holy of Holies".

The Tabernacle and the Temples were divided into three divisions, the outer Court, the Holy Place and the most Holy Place. We note that in the outer Court and in the sight of the people or the congregation, was the Brazen Altar and the Brazen Laver, which seems to be a symbol of what is needed to draw nigh unto God. And all that come to approach Him must pass the bloody Sacrifice, Ex. 25:17, we find the description of the Mercyseat, the cherubims and the location of the same. The Mercyseat was overlaid with pure gold, upon each end of this seat was a cherubim whose wings overshadowed the Mercyseat. As one Bible dictionary states, "Those on the ark were to be placed with wings stretched forth, one at each end of the Mercyseat and touching one another in the midst". Also this represented a kind of throne of God, where He would hear prayer and from which He spoke words of comfort. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest.

In the Holy place, where the Priests came daily to minister according to their offices, and having passed the Brazen Altar and the Laver, are now in the room with the Table of Shew-bread, the Golden Candlestick and the Golden Altar of Incense. Another symbol of union and fellowship with their God.

The third division of the Tabernacle was the Holy of Holies, behind the veil of the Temple, a cube without light. In it was the Ark of the Covenant, the Mercy Seat and Cherubims. Symbols of God's Throne, His presence, power and grace.

As the veil itself, there are some differences of opinion, by Bible students. Moorhead says, "That veil was no old thin, faded piece of drapery, but a new and strong fabric. Jewish authority attests that it was four inches in thickness, tightly woven and renewed each year". Irwin's Bible Commentary state farther that this veil "was the large and thick curtain which separated the Holy place from the Most Holy Place". Dr. Nicholson says, "It was a curiously wrought fabric. Upon the ground-work of fine-twined linen were displayed the colors of blue, purple and scarlet. Those three colors which result from the intervening of the purple between the other two, were interwoven in one mass a cherubim. It hung by hooks of gold, from four pillars overlaid with gold. The Scripture calls it a "cunning word" the cunning of God, for it was copied from "the pattern showed to Moses on the Mount". What impression it must have made in the light, the seven-fold light of the seven golden Candlesticks. Again with what inspiration it must have filled the mind of those Priests, knowing

that it hung there to hide from view the glory which lay behind it.

We notice, that as long as the Tabernacle dispensation lasted, the approach of the people to their God was very imperfect, because there were veils in the Tabernacle and in the Temples which drew the line of distinction to every worshipper. The people or congregation was shut off from the Holy Place by the first veil. The Priests were shut off from the Most Holy Place by the second veil. The cause for each veil was the same, to conceal whatever lay behind it and to bar any farther approach. The second veil is more impressive for it was the concealment of the symbol of God's presence.

Matthew and Mark say that "the veil of the temple was rent in twain from the top to the bottom". Luke says it was "rent in the midst" meaning in the middle. "From the top to the bottom" not from the bottom to the top, thus removing all evidence, both then and now, that the rending might have been done by any other means save the hand of God.

Now the veil is rent, its office is done, it has ceased to exist as a curtain of concealment. Although it still hung upon those hooks of gold, the eye of man can now see through and beyond it. One author says "the rending of the veil, which laid open the way into the most holy place, indicated the removal of pre-

vious restrictions, and the opening of a new and better way of access to God, through Christ the great High Priest", Heb. 9:7-12.

The whole coincidence was guided by the hand of God as to the method and the time, of the rending of the veil. For at the expiring moments of Christ upon the cross, just following the time He spoke the words "It is finished" and cried with a loud voice; this cry was so loud and so supernatural, that the Roman Centurion was overcome with amazement and said, "Truly this man was the Son of God", also the solid earth did quake and the rocks were rent.

Here is something divine for the Christian world to ponder. It was the closing scene of the office of the veil of the tabernacle and temple, it was the opening of the way into the Holy of Holies. Neither was the rending of the veil without witnesses, for the timeliness of it was one of its most wonderful features. This veil was rent at the ninth hour or three in the afternoon, just at the time of the evening sacrifice, when the Priests would be in the Holy Place, in front of the veil. How wonderful the type and the anti-type coincide.

With whatever degree of sacredness we hold any object or law, measures the degree of loyalty in our lives to the same. In all the sins of God's chosen people for fifteen hundred years, the violation of

the secrecy of that veil had never been one of them. Wonderful must have been the influence upon those witnesses? And as the sight of it impressed the Priests, so must their report have impressed their hearers, for in Acts 6:7 we find "a great company of the priests were obedient to the faith".

Farther, the veil being rent, it became impossible for the High Priest to carry the blood of atonement within the veil. Also the unbroken secrecy of the Holy of Holies, which had prevailed for hundreds of years, has now come to an end. Its mysteries are all open to view. Thirdly, the Priests, who ministered daily in front of the veil, could now enter into the typical presence of their God. And the people could enter into the Holy Place and thence into the Holy of Holies, the spirit and meaning of the first veil were exhausted and thereby the destruction and end of the Tabernacle and Temple dispensation. Now this being the case, it has taken the secrecy and the meaning out of the entire structure. It has ended the ritual and the divine economy of the ages. Since it carried with it the fulfillment and completion of that dispensation, it also pulled down the middle wall of partition between Jew and Gentile and opened that chamber of God, to all mankind whosoever will come unto Him.

Thus were the typical results.

Now the question may arise in the minds of some, Why did God screen off the chamber of His presence or the most Holy Place, with that veil that no man could enter save the High Priest, once a year? The answer is sin; sin was the obstruction. Under the laws of that dispensation, God said through His prophets, that He will not commune with a man whose sin is heaped upon him. He must come under the sacrificial blood. Therefore those typical obstructions were removed in the rending of the veil. The real obstruction, sin, was atoned for by Christ the Savior (by His death at precisely the same time). That, that was typically done in the Temple behind the veil, was done in reality in Christ. This was en-
coughed in the victory of His death.

The real High Priest, Christ, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us", Heb. 9:12. Not into the typical presence, but into the real presence of God, there to atone for the sins of the human family. Thus He has opened the way forever for all mankind, who will draw nigh to God through Christ. Now the way being opened for man's approach, by faith we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh", Heb. 10:18-23, also notice

Heb. 9:8-12.

The Perfect Man that came to live on earth, was a demonstration of the only kind of man, whom God could permit to approach Him. His perfectness, if that had been all, would have been the destruction of our hopes. But He offered Himself in a sacrificial death for the sins of the world.

Walter Coning
in The Vindicator.

NEWS ITEMS

POTSDAM, OHIO

To the dear Brethren and Sisters, of the Dunkard Brethren church, greetings in Jesus' name. I wish to take this means of thanking all the dear Brethren and Sisters, for the many Christmas greetings, words of Cheer and Encouragement, sent to wife and I during this Christmas time.

We have received so many, that it was impossible for me to answer everyone individually. Our hearts were made happy to know that there were so many, who remembered us. In our declining days of life, we are not very well, neither wife nor I. But we can still be up and around, at least part of the time. Again we want to thank you and may the richest Blessings be upon you all, in the name of Jesus Christ our Saviour. As ever your brother in Christ.

Joseph P. Robbins and wife.

THANKS

We wish to thank the many, who have remembered us with Cards and Greetings, during the Christmas season. We sincerely trust the Lord will bless you all, is our prayer.

Bro. and Sister Melvin Roesch.

CERES, CALIF.

The Pleasant Home Dunkard Brethren church assembled in council the evening of Nov. 28. The meeting was opened by singing hymn no. 366, Bro. Hayes Reed led the devotions by reading Luke 13: 1-17 and led in prayer. Then our Elder, Bro. Wm. Bashor, Sr. took charge of the meeting.

Sunday-school officers were elected at this time for the coming year. We were made to grieve when a brother and sister requested of us, that we relieve them of their membership with us. We were made to rejoice on Sunday morning Nov. 23, when a dear sister came forward and gave her heart to the Lord and was added to our number through christian baptism in the afternoon.

On Nov. 30th, Bro. Paul Myers of Greentown, Ohio came in our midst to assist us with our two-weeks series of meetings, bringing his companion and his mother along also. The Lord wonderfully blessed us with good spiritual sermons through Bro. Myers. The attendance was not very good, as there was sickness in our midst which de-

prived some from attending. Saturday evening, Dec. 13, we observed our Lovefeast with Bro. Paul Myers officiating and thirty-two members taking part.

On the following Sunday morning Sunday-school and worship was held, with dinner for all. In the afternoon Bro. James F. Swallow of Sonoma Mt. Rd., Santa Rosa, Cal., gave us a very spiritual sermon. This was followed by the dedicating and the laying on of hands and prayer, of Bro. and Sister Daniel Skiles for mission work of the Lord. They are going to the Torreon Mission in New Mexico.

Six other young members volunteered themselves, for the service of the Lord in mission work, when and where He calls them. There were no additions to our number, during our meetings, but the good seed has been sown and we are sure that it will not return unto the Lord void of that He wishes. Pray for us that we might be strong in the Lord and in the power of His might, to carry on the work here in His vineyard where He has chosen for us to work in.

Sister Dora R. Spurgeon, Cor.

Rebekah Ann Flory, daughter of Elden and Delores Flory, was born Dec. 22, 1958 at the Oceanna Hospital of Hart, Mich., she lived but two hours in this life before departing to be with the Lord. Beside her father and mother she leaves to

morn, the grandparents Bro. and sister Lee Flory, of Hart, Mich. and Bro. and sister Earnest Buckingham of Nashville, Mich. On Dec. 24 she was laid to rest in the Babyland Section of the Hart Cemetery; a grave-side service was conducted with Vern Hostetler in charge.

Dearest baby, sweetly rest,
upon God's kind and loving breast
Ruth St. John, Cor.

EXCUSE

Gen. 2:7, 15-17, 22, "The Lord God formed man, of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. But for Adam there was not found an help meet for him. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man". Gen. 3:8-13, "They heard the voice of the Lord God walking in the garden in the cool of the day and Adam and his wife hid themselves from the presence of the Lord God. And the Lord God called unto Adam, and said unto him, where art thou? Hast thou eaten of the tree, whereof

I commanded thee that thou shouldst eat?"

"But of the tree of the knowledge of good and evil, thou shalt not eat of it" and Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat". So Adam made his excuse, the woman gave me to eat. Adam shifted the blame on the woman. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat". So the woman made her excuse too. The woman saw the tree, and that it was pleasant to the eyes. This has been handed down through the ages, even to this present day. People decorate their bodies with everything that looks pleasant to the eyes, and then make flimsy excuses, that their heart is right. How about the conscience, is it void of offense toward God? What made Adam afraid of the Lord God?

1 Sam. 15:22, 24, "Behold, to obey is better than sacrifice", or flimsy excuse. "Because thou hast rejected the Word of the Lord, he hath also rejected thee from being King. Saul said, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice". This is much the condition of this day and age, when ministers must teach and preach to suit or please their creed. Their excuse is, It is what the peo-

ple want. We also find people who make flimsy excuses, why they do as they do.

When we face the judgment day, we will meet facts, there will be no excuses accepted. Heb. 4:12-13. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of him with whom we have to do".

Luke 14:16-18, "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse". I have bought a piece of ground, and I must go and see it. (This piece of ground must of been uppermost in his mind?) I pray thee have me excused. The other one said, I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused. Another said, I have married a wife, therefore I cannot come. So none of them that were bidden came. So the servant was instructed to bring in the poor, and the maimed, the halt and blind. And yet there was room, and the lord said unto the servant, Go out into the highways, and compel

(persuade) them to some in, that my house may be filled.

The word excuse means: to declare ourselves free from blame, innocent, to reserve a reason to justify ourselves. Some christian people try to justify themself in anything that is old. Satan and his angels and their influences are old, they were soon after the Creation. Satan beguiled the first woman and has been in the world ever since. At the great judgment day, some will say this is what our minister taught and we adhere to him, if it be wrong he carries the responsibility. Who will plead our case at the judgment day? Some will point out church-members, how they do and live as their excuse why they do not attend church or accept Christ and the conditions of salvation. You just try to do some mission work and you will hear all the excuses.

One man told me, Yes I know what the Word says, but if I do it, my family and all my friends would turn against me. He cried and said, I cannot do that. One of man's excuses is, I want to look and dress like others. I do not want to give up the necktie, etc., that I will look odd. Anything that we would not give up under any consideration, is an idol. Some professing women want their hair curled, like the fashions of the world. But if all could have their way, they would be great church workers. All along the ages of history, people had excuses. Even

Cain said, Must I be my brother's keeper? If some cannot find an excuse they tell the untruth.

We do not all have the same idol to worship. We know of some who had the tobacco habit and say, Yes, perhaps we could but we do not want to. Some tell us it is good for their health, why everything that God made He pronounced very good. But we as a people misuse and abuse, many of these things. 1 Tim. 4:4-5. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister (or witness) of Jesus Christ". A divine being can be called good, using this world's goods, but not abusing it. Many things are under the control or influence of Satan. Shall we be partakers of them?

1 Cor. 10:21, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils". Things that the devil is the instigator of are questionable. We were asked, To renounce Satan with all his pernicious ways. We said yes, when we were baptized, are we doing it? All means all, not just a part. We are to renounce Satan in all his deceptive things and ways. Some people pray, Lead me not into temptation and then go on in

Satan's ways and follow their own lusts. Do you think this kind of a prayer will save you?

Jas. 1:13-15, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death". Departure from the influence and power of the Holy Spirit, unless we repent and change our course, will lead to spiritual death. For godly sorrow worketh repentance to salvation. Some are become great church leaders and are too great to confess any wrong doings. Some of the so-called christians, deny or defy part of God's Word. Because that, when they glorified him not as God, neither were thankful. Who changed the truth of God into a lie, and worship and serve the creature more than the Creator. Who is blessed forever. Have we any people like this in this day and age?

Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is?" 1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". Are we without excuse? Luke 12:2, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known". Verses 47-48,

"That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes", or punishments. But he that knew not the Lord's Will, will not be excused but will be beaten with less or fewer stripes. This was one of Jesus' parables or comparisons of God's kingdom. For unto whomsoever much is given, of him shall be much required. This parable was given to the multitudes.

A certain one said unto Jesus, Lord I will follow thee whithersoever thou goest. Jesus said unto another, Follow me, but he said, Lord, suffer me (excuse me) I must go, and bury my father. Another also said, Lord I will follow thee: but let me first go and bid them farewell, which are home at my house. And Jesus said unto him, No man, having put his hand to the plow and looking back is fit for the kingdom of God. We must be willing to forsake all, to serve Jesus and inherit eternal life. Jesus said, Whosoever shall receive this child in my name, receiveth me. Anyone that accepts not a child, as an angel of God, will offend the Lord. Jesus said, If any will come after me, let him deny himself, and take up his cross, and follow me. He, Jesus, shall reward every man according to his works and every one who forsaketh houses, brethren, father, mother, wife or children or lands, for my names sake shall inherit ev-

erlasting life.

Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity". Why call me Lord, Lord, and do not the things I say? What will our excuse be? Many people are disobeying the speed laws and other laws of the land, what is their excuse? Why do not people accept Christ? Have you a reason, or is it an excuse? Why do not Christians live for him, with full surrendered heart? Excuses are sometimes speaking untruth. The apostle Paul said in Rom. 12:1, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". But many make it an excusable service. Jesus gave His all: life, blood, tears and sufferings, beyond the conception of the human mind, to redeem fallen humanity and He is offering it to you as a free gift, an unspeakable gift. Yet with all this, men make excuses for not accepting the offer, the offered terms of salvation for everlasting life.

Come, for all things are ready. My oxen and my fatlings are killed. Come unto the marriage and they would not come, but made light of it. They were too busy with the affairs of this world and they went their ways, one to the farm and another to his merchandise. The kingdom of Heaven is likened

unto ten virgins, who went forth to meet the bridegroom. Five of them were, wise and five were foolish or negligent and without excuse. At midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him. They that were ready went in with Him to the marriage, and the door was shut.

Rev. 19:7, 9, "For the marriage of the Lamb is come, and his wife (the bride) hath made herself ready. And he said unto me, Write Blessed are they which are called unto the marriage supper of the Lamb". And He said unto me, What are these which are arrayed in white robes? And whence come they? And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Have you been to Jesus for soul cleansing? Are your garments spotless, are they white as snow? Are you washed in the soul cleansing blood of the Lamb?

William N. Kinsley
Hartville, Ohio

ANSWERS TO REVIEW BOOK OF ACTS

1. a. The doings of the Apostles and the Disciples of the early Church. b, Luke c, 28.
2. The Church in Jerusalem, Chaps. 1-7. The Church in Palestine, 8-12. The Church of the

- Gentiles, 13-28.
3. The Ascension—1; Coming of the Holy Spirit—2; Death of Ananias and Sapphira, 5; Death of Stephen—7; Conversion of Saul—9; Conversion of Cornelius—10; Council at Jetrusalem—15; Stoning of Paul—14; Riot of the Silver-smith—19; The shipwreck—28.
 4. More than a hundred.
 5. Peter and Paul.
 6. Mathias—1; Ananias and Sapphira—5; Stephen, 7; Saul—9; James (Elder at Jerusalem—15; Aquilla and Priscilla—18; Demetrius—19; Agrippa—25; Publius—28; Felix—24.
 7. Candace—8; Sapphira — 5; Dorcas—9; Rhoda—12; Lydia 16; Damaris—17; Priscilla—18; Drucilla—24; Mary, mother of Mark—12; Bernice—25.
 8. a, The man who bewitched the people of Samaria, was baptized and later denounced by Peter, for thinking that money would by the power to bestow the Holy Ghost. b, the first Gentile convert. c, The Deputy of Cyprus, who desired to hear The Word. d, The young man who fell from the window at Troase. The prophet who told Paul what would happen to him at Jerusalem. f, The person to whom Luke inscribes the books of Luke and Acts. g, The man's house where Peter lodged in Joppa, when Cornelius called for him. h, The eloquent preacher at Ephesus and Corinth. i, The man whose sons were overcome by the Evil spirit. j, The Orator who informed Felix against Paul.
 9. Ananias, Sapphira, Stephen, James, Herod, Dorcas, and Eutychus. Restored, Dorcas and Eutychus.
 10. Three.
 11. First journey—Conversion of Sergius Paulus, Healing of the impotent man, Stoning of Paul. Second journey—The Macedonian call, Conversion of Lydia, Imprisonment of Paul and Silas. Third journey — Suppression of witchcraft, Raising of Eutychus, Paul's farewell address.
 12. Three times. Chapters 9, 22, 26.
 13. Ananias the High Priest, Claudius Lysius the chief Captain, Felix the Governor, Festus the Governor, King Agrippa.
 14. a—More than forty. b—Three thousand. c—One hundred and twenty. d.—Seven. e—Seven. f — Six. g—Twelve. h—Two hundred seventy-six.
 15. Peter's — Second; Peter's—Third; Stephen's — Seventh; Paul's — Thirteenth; Paul's—Seventeenth.
 16. Jerusalem, Antioch in Syria, Philippi, Ephesus, Tarsus, Lystra, Berea.

17. Faith, Repentance, Baptism, Laying on of Hands, Resurrection.
18. a, A street in Damacus. b, A gate of the Temple. c, A high meeting place in Athens. d, An island where Paul's ship was wrecked. e, The name of the storm.
19. Silas, Timothy, Sopater, Aristarchus, Gains, Secundus, Tychicus, Trophimus and Erastus. Also it is assumed that Luke was one, as the pronoun "We" is used a number of times.
20. 1—Peter and the other apostles to the High Priest. 2—Peter to the lame man. 3—Stephen to the Lord at his stoning. 4—Peter to Simon the Sorcerer. 5—Philip to the Ethiopian. 6—Peter to Aeneas, the palsied man. 7—Paul to Elymas, the Sorcerer. 8—The Greek philosophers, referring to Paul. 9—Agrippa to Paul. 10—Two men in white apparel, to the Disciples at the Ascension. 11 —People of Lystra after Paul healed the impotent Man. 12—Felix to Paul.

Brother F. B. Surbey,
West Milton, Ohio.

WATCH

"Watch thou in all things", 2 Tim. 4:5. In our concluding article upon the subject of watching, who of all men (If there be any difference) need this exhortation most? Answer, the christian. Why?

1. Because he is a soldier, surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty, they are numerous, they are subtle. Therefore he should watch.

2. Because he is a pilgrim, traveling through a hostile land. There may be snares in his way; stones over which he may fall; enticers who would strive to make him linger on his way, and lure him from his heavenly way. There he must watch.

3. Because he is a steward. He has precious treasures to take care of: his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore he must watch.

4. Because he is a servant. His God is now absent, the time of His return is uncertain; it may be years hence, but it may be tonight. When He comes back, He will expect all to be in readiness for His reception; each one at his post, each one looking out for Him. Therefore the christian must watch.

We may believe and trust in all the Bible tells us about Heaven, but it takes perseverance at all times to get there, Heb. 3:14.

My soul be on thy guard,
Ten thousand foes arise
And hosts of sin are pressing hard,
To draw thee from the skies.

O watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day
And help divine implore.

Ne'er think the victory won,
Nor once at ease sit down;
Thy arduous work will not be done,
Till thou hast gained thy crown.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting
breath,
Up to His blest abode.

Sel. by Emanuel Koonen.

VIRGINS

Matt. 25:1-14. The wise Virgin represent those christians, who have not only accepted Christ as Saviour, but have received the baptism of the Holy Ghost and have grown into a personal relation with Christ, as an abiding source of light and power. The foolish Virgins represent the great multitude in the church of God, who are willing to remain on a lower plane and fail to press on into the fullness of Christ. When the Master comes it will be too late to rectify their mistake. Sad but they will be excluded from the marriage feast.

Sel. by Jeannette Poorman.

MINISTERS

Matt. 24:27-51. Christ's first act at His coming will be to call His servants before Him in judgment. Then shall the faithful ministers receive a great reward. This is the promise which speaks of the servants, who shall be found true to His message and His flock. But how awful the doom of the false minister, of the man who has ignored the truth of the Lord's coming. Who has yielded to ambition and self-aggrandizement and has been drawn into the spirit of controversy and worldliness.

Sel. by Jeannette Poorman.

WHAT IS CHRISTIANITY?

We might ask, What does Christianity mean to you and me? Also what does it take to be a christian? One thing is certain, it takes a change of life. It gives you a feeling and expression of divine love. There are many things, that many people love, which are only for the time being and cannot bring lasting joy.

A little boy was asked by his teacher, what love was? About every one loves something, whether it be the wrong or the right kind of love, yet it is hard to define love. This little boy said, A tickling feeling at your heart. Divine love is pure or perfect love, some may call it sacred love or charity. If you have this kind of love, you will do something about it. You will be a

doer. You will be doing good to all creatures. You will be harmless, you will be much like Jesus. His life consisted of, going about doing good. Some have love for this world's goods, some for worldly pleasure.

3 John 1, Diotrephes, who loveth to have the preeminence among them, loved leadership. Our doing may be for good or it can be for evil. In this day and age christianity covers a large territory. The deciding factor will be Jesus, when the day of reckoning will come. John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son". Do you believe these words? The words that I have spoken, the same shall judge in the last day. We can judge ourselves by comparing our doings with Jesus' Word.

John 8: 31-32, "If ye continue in my word, then are ye my disciples indeed; and yet shall know the truth, and the truth shall make you free". If the Son therefore shall make you free, you shall be free indeed. Some churches claim they have the saving power. One of the first things for sinners, is, Lord what wilt thou have me to do? Are you willing to do it? A christian is a servant of Christ. Acts 9:36, "There was at Joppa a certain disciple named Tabitha, also called Dorcas: this woman was full of good works and alms deeds which she did". Was she not a doer?

Who is a christian? John writes, As many as received him, to them gave he power to become the Sons of God. A christian is one that has been called with an Holy calling and becomes a new creature. 1 Cor. 6: 20, "For ye are bought with a price". Jesus paid it. He has paid it all, as the hymn tells us. Therefore glorify God in your body, and in your spirit.

A christian will have a change in spirit and in body. 2 Cor. 5:17, "Therefore if a man be in Christ, he is a new creature: old things are passed away". Too many do not sacrifice and give up the carnal way of life, but rather want the same habits. Did your disposition and spirit go through a change? So then they that are in the flesh cannot please God, such as follow the carnal nature. Now if any man have not the Spirit of Christ, he is none of His. Who is a true christian? Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his". So it is the kind of a spirit or life, which we practice that determines who is a christian.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called". 1 Cor. 1:26, "He that glorieth let him glory in the Lord". There is much glorying today: in man, in wealth,

in talents and in the ingenuity of man. Even in something to destroy life and humanity. There is more spent for destruction, than to save by the way of mission work. What spirit are we possessed with? Luke 9:55-56 Christ rebuked the disciples, "He turned and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them". Which spirit do you possess? He that is not for me is against me.

We as a Nation were the first people to use the atomic bomb, the most destructive weapon at that time. Leaders of nations say, Give them hell, what kind of a spirit is this? The Lord will know His own when He comes. The christian religion is different than all other religious, because it has a Divine leader.

Paul writing to the brethren, 1 Cor. 4:21, "What will Ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" Gal. 6, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness". The ornament of a meek and quiet spirit is in the sight of God of great price. Some think they must be emotional and make a great noise. The Lord is not hard of hearing and never grows old. Some people think their church is the only one that will be saved, regardless of how they live

or what kind of a spirit they possess.

Old Satan is very deceptive, making us believe we are all right, just so we belong to some organization. Many cannot give a reason for the hope that is within them. We are not able to find the word rapture in the New Testament, but we do read about His elect. We serve not in letter but in the spirit, for the letter killeth, but the spirit giveth life. We have two kinds of worship, One is a heart searching worship in spirit and in truth. The other is in letter, ceremonial, repeating in worship memorized prayers.

2 Cor. 13:5, "Examine yourselves, whether ye be in faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates". Let a man examine himself, and so let him eat of that bread and drink of that cup. The word christian was first known to be used at Antioch. The first established church of many Jews and Gentiles, who were converted or born-again creatures. Acts 11:24, "For he (Barnabas) was a good man, and full of the Holy Ghost, and of faith: and much people were added unto the Lord".

William N. Kinsley,
Hartville, Ohio.

Reputation cannot be valued above character. Reputation is what we appear to be; character is what we are.

BIBLE REPENTANCE

Except ye repent, ye shall all likewise perish, Luke 13:5. John the Baptist came preaching Repentance, Jesus preached Repentance, the Apostles preached Repentance, and all of God's faithful ministers have preached Repentance down across the centuries and will continue to preach it, so long as men are living in sin.

There are four things necessary in true Repentance, namely: Contrition, or godly sorrow, which we usually speak of as conviction; Confession, or the acknowledgment of sins; Forsaking, or putting away of sin; Restitution, or making our wrongs right, so far as it is our power.

Repentance is a godly sorrow for sins which have been committed by the individual. Contrition of heart is a deep regret for sins committed. Conviction comes in different ways to the hearts of men. We call your attention to some of them;

(a) The manifestation of God through His people. Read the account of Peter and John in the third chapter of the Book of Acts. When the people beheld the miracle of healing that was shown in the man, that had been lame from his birth-instantly healed, walking, leaping, and praising God - they marveled.

(b) Peter then preached to them

under the anointing of the Holy Spirit and their hearts were deeply moved or convicted of sin through the Gospel message. "It hath pleased God by the foolishness of preaching, to save them that believe". God's word faithfully preached will search the hearts of men and bring them under conviction for their sins. (c) The Holy Ghost himself convicts men of sin, and of righteousness, and of judgment, so we read in John 16:8.

The Nature of Repentance—

1. Godly sorrow for sin worketh Repentance "For godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of this world worketh death", II Cor. 7:9. Godly sorrow is the state of one's being sorry because of the awfulness of sin, and a realization that it is a terrible thing to sin against God. Worldly sorrow is that of being sorry that one's sin has been found out, and he is in fear of punishment—he is sorry because he has been caught, but not that he did the wrong deed. Godly sorrow leads to—

2. Confession. In Prov. 28:13, we read, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." In order to receive mercy and pardon, there must be a confessing of sins and a forsaking of them. In 1 John 1:9 we read, "If we confess our sins, he is faithful and just to forgive us our sins,

and cleanse us from all unrighteousness".

3. There must be not only confession of sins, but a forsaking of them. Let us hear the Word of the Lord again: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. 5:7.

4. The fourth step in connection with Repentance is Restitution. When Zacchaeus came down out of the tree at the bidding of Jesus (see Luke 19:8) he said, "Lord . If I have taken anything from any man by false accusation, I restore him fourfold". That was according to the Law of Moses, Namely: to restore fourfold anything that had been stolen. Let us also read Ezek. 33:15, "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity (sin); he shall surely live, he shall not die", And in verse 16, "None of his sins shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live".

Reader, have you repented? If you will seek the Lord according to these Scriptures, you will find Him, and you shall have the joys of sins forgiven.

Jesus said, "Except ye repent, Ye shall all likewise perish". It is, Repent or perish forever. "Seek Ye

The Lord while he may be found".

Church Herald

Sel. by Sister Bertha Dorsey.

To keep our title clear before God, we should ask forgiveness every day. We should take our problems of the day to the Lord every evening.

DAILY DEVOTIONS FOR FEBRUARY, 1959

SERVICE

Memory verse, Psa. 2:11, "Serve the Lord with fear, and rejoice with trembling".

Sun. 1—Mark 10:35-45.

Mon. 2—Luke 10:25-42.

Tues. 3—Heb. 12:14-29.

Wed. 4—Eph. 6:1-12.

Thurs. 5—Exod. 23:20-33.

Fri. 6—Jno. 21:15-25.

Sat. 7—Col. 3:12-25.

Memory verse, Gal. 6:2, "Bear ye one another's burden, and so fulfill the law of Christ".

Sun. 8—Luke 4:33-44.

Mon. 9—Acts 20:17-35.

Tues. 10—Psa. 126.

Wed. 11—Matt. 20:17-28.

Thurs. 12—Jno. 13:1-17.

Fri. 13—Luke 22:19-30.

Sat. 14—Gal. 6:1-10.

Memory verse, Deut. 10:12, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy

heart and with all thy soul".

Sun. 15—Josh. 24:14-28.

Mon. 16—I Chron. 28:1-10.

Tues. 17—Psa. 100.

Wed. 18—Mark 16:9-20.

Thurs. 19—Matt. 25:14-30.

Fri. 20—I Peter 4:1-11.

Sat. 21—Matt. 28.

Memory verse, Psa. 40:8, "I delight to do thy will, O my God: yea, thy law is within my heart".

Sun.. 22—Prov. 31:10-31.

Mon. 23—I Thess. 1.

Tues. 24—Rev. 2:1-7.

Wed. 25—James 2:8-26.

Thurs. 26—I Tim 6:12-21.

Fri. 27—Heb. 13:9-25.

Sat. 28—Acts 1:1-11.

SUNDAY SCHOOL LESSONS FOR FEBRUARY, 1959

PRIMARY LESSONS

Feb. 1—Jesus' Story about Five Girls who Obeyed. Matt. 25:1-13.

Feb. 8—Jesus Teaching a Man to be Honest. Luke 19:1-10.

Feb. 15—Four Men helping a Sick Friend. Mark 2:1-12.

Feb. 22—(Review) Jesus' Story about Candles. Matt. 5:1-16.

ADULT LESSONS

Feb. 1—Christ fortells his Death. John 2:14-25.

1—By what authority did Christ cleanse the Temple?

2—Are many churches of today in nearly the same condition, as the temple was in Christ's

time?

3—Why did Jesus give for a sign, a future event, rather than a past one?

Feb. 8—Ye Must be Born Again. John 3:1-15.

1—How can individuals or churches claim they are saved, and then ignore the statement of Jesus in verse 5?

2—What is our assurance that we are born of the Spirit?

3—Why was Nicodemus so blind to the facts, Jesus was trying to expound unto him?

Feb. 15—God's Love for the World. John 3:16-36.

1—In what way can we measure our unbelief?

2—Was John still using the same method of baptism now, as when he first started?

3—John's joy was fulfilled, in that he could work in the vicinity of the Bridegroom and hear His voice. What have we in our day to fulfill our joy?

Feb. 22—Christ, the Fountain of Living Water. John 4:1-26.

1—If we truly possess the spiritual water, how will it be manifested?

2—Which is more important, where we worship, or how?

3—What is contained in Jesus teaching, that all who worship God, must do so in Spirit and in Truth?

BIBLE STUDY BOARD

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

KEEP THIS ISSUE

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DISAPPEARING ROOMS OR DISAPPEARING HEIRS?

"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved", John 3:15-17.

We understand there are those professing believers in God's Word, who claim that denominations which strive to practice the teachings of the New Testament and enforce its precepts and examples upon their members, are trying to limit the rooms of Heaven and monopolize

its inhabitants. May it suffice to state the fact, that no human beings or groups of them, will ever influence, limit or control the size of heaven or the amount of rooms in it. However human beings do have complete control of their own occupying one of those glorious rooms. God, through His crucified and risen Son, has fully laid the qualifications and characteristics of those, who will occupy one of those Heavenly Mansions. Human beings organize and group together to lend their strength and influence for various purposes: if ever there was a purpose or motive for putting all our talents towards a worthy cause, it is the cause of being an heir in Heaven. "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven", Heb. 12:25.

"The Spirit itself beareth with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together", Rom. 8:16-17. Here we

have the faithful promise of being heirs of Heaven, however it is definitely upon conditions. If we suffer with Christ: how did He suffer? Why did He suffer? What method of living and doing did He direct whereby we should suffer? Whatever ways or means you might suffer, which are not according to His teachings, will be of no avail. Whatever ways of directing your human living and talents, which you knowingly omit or shy away from, will be held against you. "For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice", Psa. 95:7.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber", John 10:1. Christ is the door and all His teachings are included in limiting: our entrance into the kingdom, staying in and being rewarded for being there. We each know the penalty and punishment for being a thief or a robber. All ways and methods of living have rules and regulations whereby they may succeed, Christ has delivered unto us, God's rules and regulations of being heirs and joint-heirs in that heavenly kingdom. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service", Rom. 12:1. Every master of a household sets the rules of that household, particularly so, when that Master has a divine sinless understanding of the welfare for that home. Do you know enough of the New Testament to know what: a living sacrifice of your life is? what it means to live a holy life? what it will mean to be acceptable unto God? If not, each of us had better get busy in the knowledge of His Word, the joys of christian service and the opportunities of witnessing for Him.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven", Matt. 5: 19-20. Our influence can be used so much more profitable, than by accusing others of being too strict and detailed. How careful we should be that we individually are not breaking one of the very least of the commandments, much less the great commandments, such as the legal way of entering into His glorious Kingdom. Am I doing and teaching the commandments of Christ, or am I breaking some of them and even teaching others to

break them also?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God", Jas. 4:4. The entire Holy Bible is full of the punishment of adulterers and adulteresses, are their any of these today? Are any of us spiritual adulterers? Is it not true that most cases of one claiming, the church is too strict, too detailed, too concerned about matters of little meaning; the fact that such person wants to be a friend of the world, a fellowshiper of the general arrangement of the things of this earth? What is my life worth, should I fail to be an heir in His kingdom?

THE STRAIGHT AND NARROW WAY

In Isaiah 35 we have the Prophet speaking of two ways, Verses 8-9, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there". If you will notice closely you will see, that the Prophet is speaking of two ways, one the highway of holiness and the other a way.

On the highway we find that there is nothing unclean. No lion or any ravenous beast is to be found on the highway, but the redeemed.

Now if I understand the Prophet and I believe I do, there is only the redeemed, those who have been washed in the Blood of the Lamb and have had their name ascribed in the Lamb's Book of Life. There is not even a false professor found there, no liars, no murderers, no worldly minded person. Such are not to be found there, but the redeemed shall walk there. The highway is too narrow for any one who just makes a profession, it must be those who have been redeemed.

Over in the book of Matthew 7, beginning at the thirteenth verse, Jesus is speaking of two ways, the narrow way and the broad way, and both ways have a gate. A strait gate and also a wide gate, a narrow way and a broad way. The narrow way leads to life and Peace, while the broad way leads to destruction. To the pit of fire, where the devil and the beast and the false prophets are to be tormented forever. What an awful place to spend eternity, away from God. Now to get through the strait gate on to the narrow way, we must enter by the door and that door is Jesus. For He says in John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture". Jesus also said in John 14:6, "I am the

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Hayes Reed, Modesto, Calif., Associate Editor.

way, the truth, and the life: no man cometh unto the Father, but by me".

Now there is no way by which we get on to the narrow way, only through Jesus Christ which is the door. Jesus has given us the plan, by which we can enter on to the narrow way and that way is by the way of christian baptism. He not only told us what to do, but showed us how. In the great commission He said how it should be done, by being baptized into the name of the Father, and of the Son, and of the Holy Ghost, Matt. 28:19-20. Also in Mark 16:16 Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned". We have the teaching to Nicodemus, where Jesus said, Ye must be born again. He

also said, Except a man be born of water and the Spirit. Marvel not that you must be born again.

Nobody gets on the narrow way but only by the way, which Jesus has provided. Jesus has said in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". We will have to enter through the straight gate, on to the narrow way which leads us to heaven. Don't forget, there is not even a false professor on the narrow way. Only those, who have been born again and are redeemed by the precious Blood of Christ. When we meet and comply with the plan of salvation, then and only then can we be saved. There are too many of us, who are like Jesus said to the people. They have eyes and see not, they have ears and they hear not. They have simply closed or hardened their hearts, so that the Holy Spirit cannot enter.

May God help us to see our need of absolute obedience to His Holy Will. May we each see to it, that we do not stray away from the Narrow Way. Let each of us let the Holy Spirit have this rightful place in our lives and follow its leading. This is the earnest prayer of your unworthy brother in Christ Jesus.

Joseph P. Robbins,
Bx. 34, Potsdam, Ohio.

THE NEW YEAR

The last Sunday of the old year is here. As we look back over it. How does it look to us? Has many mistakes been made? Have we tried to erase any of the mistakes? Or, are we just going on into the New Year just like we did in the past year? We can't retrace our steps. What was done or said, in the past year is down on record. How does your record book look? Some say, I've lived a good Christian life, I attended church services regular. But it takes more than that for a good report.

We are here today, alive and seemingly well. God has blessed us very well this past year. Some folks have changed time for eternity, unprepared. They had no home for their Soul. No Christ to plead for their Soul. We all have to meet a just God. If you or I had been called home this past year, would I have been ready? Would you? Have you ever heard any one say they are waiting for the Lord to take them home? Are they really ready to go? Have they been looking upward, and forward, and working in the service of the Lord? How many times has God kept up from the jaws of death? Were we ready to go? Or has God something for us to do yet? Are we in a position to hear God speak to us?

As we enter the New Year, let us turn to 1 Chronicles 4:10 and con-

sider the Prayer of Jabez, "Oh that thou wouldest bless me indeed, and enlarge my coasts, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested". This was indeed a wonderful Prayer of this young man Jabez. "Oh that thou wouldest bless me indeed". Without the blessings of God upon us we cannot go forward.

"Enlarge my coasts". This is the desire of every true christian, that we may win Souls to Christ. To me this is truly a missionary Spirit. "And that thou wouldest keep me from evil". Do we ask this favor of God? Then walk right into evil and partake of it? And don't even try to keep from being tempted. When every time we Pray, we ask God to keep us from temptation.

"That it may not grieve me!" We need God living in us. To keep us from doing all these ungodly things. Satan leads us into things, makes us think this or that is right. We need to be wise as serpents, and have wisdom, to know how to keep out of the evil things. And away from the many temptations. Satan cannot give us anything but grief, sorrow and heartaches. Yet we will turn away from the Truth, and follow Satan. De we ever feel we want to be delivered from Satan's ways? and from the ungodly ways of sin? If so, there is a way, we must ask

forgiveness for our sins and God will forgive.

If we go on through this New Year in our wicked way, in doing the pleasures of this world, should we be called to the bar of God, What then? As we enter this New Year, may we purpose in our heart to live better lives. If things have not been right with you and God, this past year, get right now. Turn a new clean page and start the New Year right. None of us know what the coming year has in store for us. On page 645 in our Hymnal is a song, which this message calls us to take heed to.

"And now, my Soul, another year, of thy short life is past; I cannot long continue here, and this may be my last. Much of my hasty life is gone, nor will return again; And swift my passing moments run. The few that yet remain. Awake, my Soul, with utmost care, thy true condition learn: Seek pardon for thy former sins, in Christ so freely given. Devoutly yield thyself to God, and on his grace depend; with zeal pursue the heavenly road, nor doubt a happy end".

My Prayer is, that this message, will help each reader to feel the need of a closer walk with God; leaving the light of Christ shine more clear and bright in a dark and sinful world, that Souls may be saved for Christ and the church,

before the trumpet of the Lord shall sound, and time be no more.

Bro. Herbert Parker,

R. 3, Troy, Ohio.

A SPIRITUAL INVENTORY

The close of the year or the forepart of the next, being inventory time, let us take a spiritual inventory. Has the past year been the best ever, spiritually speaking?

Did we read our Bible more than any previous year? If not, we have not grown as we should. In these trying times we need more than ever, to familiarize ourselves with God's Word. Jesus said of His words, "They are spirit, and they are life", John 6:63. It is the sword of the Spirit, the only weapon of offense.

Did we visit the sick and help the needy, more in the last year than we ever did before? Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". This is one of the ways we attain pure religion. I know we are all so busy, even with all the push buttons, we have less time for the necessary things.

Did we attend church every service, unless we were ill? "Not forsaking the assembling of ourselves together", is a command. Whenever there is a service at the church-house, we have an appointment to meet with God. Were we there on time and did we take an active part in the service, to the best of our

ability? I know sometimes things come up that we cannot make it on time, but I do not think God is pleased with habitual lateness. If we showed the same enthusiasm for our jobs, as we do the work of the Lord, I doubt if we would be very successful in this world.

Did we give to the work of the church, as the Lord hath prospered us? Or did we get all the things we wanted, and then if there was any left, give it to the Lord? Do we seek first the kingdom of God? Under the law, the people were commanded to bring the best to the Lord for their sacrifices. I verily believe, that unless we give the Lord His share first and then get along on what we have left, we are not fulfilling the requirements of the Scripture.

If we do without some of the things we wanted, cheerfully, the Lord will bless us for our sacrifice. We are giving of our abundance, until we give to the point where we have to do without some things, we want or even need. If all would give in this manner, the various Boards of the church would have plenty to carry on their work.

I think there is another service for the Lord which is neglected, that is contributing to our church publication. There are many who could write: to encourage, admonish and to edify, if they would only take the time.

Have we prayed more the past

year? Did we pray at least every day: for the church, its work and missions, those in authority and for ourselves, that we might be faithful? Did we try the power of God through prayer, in all our needs? Did we give Him credit for answering the prayer? Even though we are commanded to pray; always, everywhere and without ceasing, and with all the blessings promised, yet too many use prayer only in emergencies.

Let us look into our lives and see how we stand, at the close of another year. Let us resolve to do better next year, that with God's help the coming year may be the best, spiritually speaking; for the Lord, the church and ourselves that we ever enjoyed.

A Sister.

NEWS ITEMS

CUMBERLAND, MD.

The Broadwater congregation met in Council Sept. 13. Hymn No. 291 was sung. Eld. George Dorsey opened the meeting by reading 1 Cor. 10:1-13 and Bro. Edward Beeman led in prayer.

Several items of business came before the Meeting and were conducted in a christian manner. Sunday school officers were elected for 1959 and Church officers, also the evangelist for 1959.

As the term of our presiding Elder would soon expire, on Nov. 23

Elders, Otto Harris and Z. L. Mel-lott were with us to take the voice of the church for a presiding Elder. Eld. Melvin Roesch was re-elected, by a large majority, for a term of four years. Meeting closed with hymn No. 79 and prayer by Bro. Joe Gilpin.

Sister Viola Broadwater, Cor.

NORTH CANTON, OHIO

A review of the activities of the Orion congregation throughout the past year. We still have some sickness amongst the members, especially Sister Kinsley, who has been afflicted for quite some time. By the help of others, she has been able to get to the house of worship a few times this summer. No one knows but our Heavenly Father, what any of us may have to suffer before we are called home. We ask the pray-ers of all who know the power of prayer, that we all may prove faith-ful to the end, whatever our suffer-ing or trials may be. We also have some others, who through affliction, are not able to attend very regular.

Our Council meetings were all held pretty well at regular times. Our Elder, Bro. Paul Myers has been away quite a bit on Evangelis-tic work, throughout the year, we pray that he may have sown good seed, that will spring up in bounti-ful fruit. We know it is hard to get souls to turn and accept our Lord and Savior, in this busy and sinful world.

We held our spring Lovefeast. In the fall Bro. Harley Flory came into our midst to hold our Evangelistic meetings. He labored for two weeks, giving us messages out of the Holy Word. Some of his sub-jects were as follows: Prayer, Love, Faith, Work as Workers, Steward-ship and Ownership, Sin, Choosing, the Steps to Hell and back again Luke 15 and Confession and Re-pentance. He gave us many thoughts but there were no fruits as yet, for his labor. We hope we may be strengthened in the Lord's Work and feel we are more responsible than we were before he came. His family joined us in part of the meet-ings and we wish God's richest blessings, upon them in their work for the Master.

The meetings were closed with a Lovefeast. Quite a few visitors came to worship with us and we heartily invite ministers and all, to come back and worship with us at any time. Before our evangelistic meetings began, a father and son made their decision to join with us and they were baptized. The wife and mother has been a member for quite some time, how much nicer to see the family enter the house of worship together.

As the old year is past and can-not be changed, may we strive to do the Lord's Will a little better in this New Year.

Bro. Alvin Silknitter, Cor.

PLEVNA, IND.

The Plevna congregation was spiritually blessed with a wonderful series of meetings, by Bro. Dale Jamison in November. He gave us some very inspiring messages. Although there were no lost souls to enter the fold, there was much good done to those who are in the fold. We were blessed with good weather and had a very good attendance all during the meetings. We were very glad to have Sister Jamison and Russell with us.

For our Lovefeast, at the close of the meetings, 108 surrounded the Lord's tables. This was inspiring as there were five other states and nine congregations represented. It gives us a feeling of unity throughout the Brotherhood, to see so many other brethren in our midst. May the Lord's richest blessings be with Brother and Sister Jamison, as they continue to do the Lord's work.

On December 13 we had our end of the year Council meeting. Eld. Edward Johnson opened the meeting and Eld. Vern Hostetler conducted the business meeting, in a christian manner. The Church took a vote on electing a new Deacon and the lot fell upon Bro. Walter Bird. We then had our yearly election of new officers.

Sister Lois Miller, Cor.

R. 1 Bunker Hill, Ind.

APPRECIATION

I wish to thank all our Brethren

and Sisters for remembering my husband and I during our illness, with your prayers, flowers and get-well cards. Also for your kindness and sympathy during the passing of my husband.

Sister Lela Lorenz,

R. 1 Peru, Ind.

BETHEL, PA.

The Bethel congregation met December 20 in the evening, for their quarterly Council meeting. Bro. Ray Shank opened the meeting by reading Col. 3:1-17. Bro. Shank and Bro. A. G. Fahnestock were with us, as Bro. David Ebling's time as Elder expired. Bro. Ebling was re-elected.

Since it was twenty years ago, that Bro. David Ebling and Bro. James Kegerreis were called to the ministry, the Church felt the need of again electing someone to the ministry. Bro. Robert Matthews was then elected. Bro. Matthews is now serving his time at the Dairy of the Philadelphia State Hospital.

Sunday-school and church officers were elected for the new year. It was decided to have only one Revival meeting for 1959, this to be held the last two weeks of July with Bro. Otto Harris of Antioch, W. Va., as our Evangelist. All this was done in a christian orderly manner. Bro. James Kegerreis led us in the closing prayer.

Everyone is welcome to attend our regular services which are: every

Sunday morning at 9:30 A. M. at the Frystown church and every second and fourth Sunday evening of the month 7:30 P. M., at the Milbach church.

Sister June Beck, Cor.

OBITUARIES

JACOB LORENZ

Son of Peter and Mary (Caylor) Lorenz, was born in Howard County, Indiana, August 17, 1889. He departed this life on January 6, 1959, at Dukes Memorial Hospital, Peru, Indiana, at the of 69 years, 4 months and 22 days. He was baptized into the Church of the Brethren, May 30, 1905 and later transferred his membership to the Dunkard Brethren Church at Plevna, Ind.

On April 20, 1912 he was united in marriage to Edith Deardorff. To this union were born the following ten children: Earl of Milford; Ralph, of Kokomo; Ross, of Andrews; Ernest and Donald, of Mexico; Paul, of Peru, and Mrs. Walter Bird, Dorothy, Kenneth and Carl, all of Somerset. Mother preceded him in death Oct. 23, 1952.

He also leaves twenty grandchildren and the following brothers and sisters: Fred, of South Bend; Mrs. Omer Hormel, of Kokomo; George, of Greentown; Mrs. Earl Kendall, of Greentown and Mrs. Tena Weimer, of Plevna. Preceding him in death were three brothers: Charles,

Henry and Peter. Also surviving is his widow Lela, with whom he was united in marriage in November 1954 and two step-daughters: Mrs. Stanley Knights of National City, Calif., and Delores of the home. He leaves many friends and relatives, who will miss him greatly.

Call not back the dear departed,
Anchored safe where storms are
o'er;

On the border land we left them,
Soon to meet and part no more.
When we leave this world of
changes,

When we leave this world of care;
We shall find our missing loved
ones,

In our Father's mansion fair.

Funeral services were conducted on January 9, 1959, at 1 P. M. at the Plevna church, with Elder Floyd Swihart in charge assisted by Bro. Clarence Surbey. The body was laid to rest in the Zion Cemetery near Plevna.

CLYDE C. MILLER

Aged 75, of 316 W. Jefferson St., Plymouth, Ind., died Sunday, Nov. 16, 1958 in the Parkview Hospital, after an illness of five weeks. He was born March 23, 1883, in St. Joseph County, Indiana and was married March 29, 1917 to Cora Nitcher. Surviving are: his Widow; a foster daughter Mrs. Madeline Burch, Walkerton, Ind.; a brother, Arthur G. of Ply-

mouth; two sisters, Mrs. Callie Holderead, Plymouth and Mrs. Ethel Miller, Traverse City, Mich; and two grandsons.

He was a member of the Dunkard Brethren church of Goshen and served as a deacon as long as his health permitted it. He formerly managed the Tyner Elevator.

The prayer service was held in the Danielson and Van Gilder Funeral Home, on Nov. 19 and then in the Polk Township Center Church, conducted by Elder Floyd Swihart, assisted by Ministers, Opal Pence and Clyde Joseph. Burial in the Center Cemetery.

MARRIAGE

Kenneth Lorenz, son of Jake Lorenz, of Peru, Ind. and Sister Verda Carpenter, daughter of Bro. and Sister Kenneth Carpenter, Shipshewana, Ind., were married in the Goshen church on Sunday P. M., Sept. 28, 1958. They are now living at Somerset, Ind.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. The suggestions will also make the work easier for both the Editor and the Printer.

1. Place your name and address at the close of the article. We deem

it more appropriate to sign as Brother or Sister—

2. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather a particular thought or thoughts and their proving scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words: "thot" for thought, "2" for two, etc.

5. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

6. Use direct quotations for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus; book, chapter, and verse, "Jesus wept", John 11:35.

7. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

8. In submitting selected material give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

9. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.

10. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday-school officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam".

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.
 Last Sat. April—Kansas City, Mo.
 First Sun. May—Waynesboro, Pa.
 May 2, 2 P. M.—Eldorado, Ohio.
 2nd. Sun. May — Mechanicsburg, Pa.
 Third Sat. May—West Fulton, O.
 Third Sat. May—Berean, Va.
 Third Sun. May—N. Lancaster, Pa.
 Fourth Sun. May—Shrewsbury, Pa.
 First Sat. Aug.—Broadwater Chapel, Md.
 Sat. before 4th Sun. Aug.—Swallow Falls, Md.
 Third Sat. Sept.—Midway, Ind.
 Last Sun. Sept.—Mt. Dale, Md.
 First Sun. Oct. — Walnut Grove, Md.
 2nd. Sun. Oct. — Mechanicsburg, Pa.
 Third Sat. Oct.—Berean, Va.
 Third Sat. Oct.—Plevna, Ind.

Third Sun. Oct.—N. Lancaster, Pa.
 4th Sat. Oct.—Englewood, Ohio.
 Last Sun. Oct.—Bethel, Pa.
 First Sun. Nov.—Shrewsbury, Pa.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

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GRANDVIEW, MISSOURI

Church located south of Grandview, take highway #71 one and one-half mile to 140th St., then 300 ft. west.

PRAYER OF SELF-DEDICATION

Dear Father, release us from selfishness and half-hearted service to Thee. Help us to offer to Thee, the whole of ourselves in true dedication of life and purpose. Inspire us to follow the examples of Him, who withheld naught from Thee. In His blessed name, amen.

DIRECTORY INFORMATION

Congregation :	Name and Address	Exchange Number
Bethel, Pa.—	David F. Ebling, Bx. 28, Bethel, Pa.—	Frystown 12R11
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.—	Dallas Center 4288
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Beeman, Oscar
Beery, Ezra
Beery, William
Brubaker, Earl

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Carpenter, John
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Flory, Claude L.
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Hicks, Malvern
Holl, Leroy
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King, Norman
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Leatherman, Virgil
Lilly, Jesse
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Moser, E. L.
Moss, Edson
Moss, Paul
Myers, Marion
Myers, Paul B.
Myers, W. E.
O'Brien, Edw.
Parker, Robert
Pletcher, Albert

Priser, Wesley
Reed, Carl E.
Reed, Kyle
Reed, Leonard
Rice, J. Roy
Rice, Pierce
Royer, Nathan
Ruff, Elmer
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LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House, located in Frystown, in Northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House—Located halfway between Kleinfeltersville and Newmanstown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Ward's church—Located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead south, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork, Ward's church is five miles on the left.

DALLAS CENTER, IOWA.

Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of Post Office.

ELDORADO, OHIO.

Southwestern Ohio, on Rt. 726, one mile south of Eldorado and four miles north of US Rt. 40.

ENGLEWOOD, OHIO.

Twelve miles north of Dayton, route 40 and route 48 cross at the center of Englewood, church house

is located on right of Route 48, one block north of this junction.

GOSHEN, IND.

Take U. S. highway 33 or Indiana highway, 15, to Goshen, turn west at Police booth, go three blocks beyond bridge, turn north one block, turn west on Clifton Street, turn north and the church is located on east side of road not far from turn.

McCLAVE, COLO.

The church is located two miles east of Hasty, Colo., on Route 50 and one mile north.

MIDWAY, IND.

An old red brick school-house on your right as you travel southeast from Peru, just off U. S. highway 31, three miles from the Court-house which is located near the center of Peru.

PLEASANT HOME, CALIF.

Coming from the north on Route 99 to Ceres, Calif., one block past the light turn left on Park Street for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one and one-half miles to the church. Coming from the south, turn right one block before the light and follow the above directions.

PLEASANT RIDGE, OHIO.

Located in Williams County, four miles west of West Unity, forty rods north of Route 20, Alternate. Two miles east of junction of Ohio

Route 15 and U. S. Route 20 alternate.

PLEVNA, IND.

Route 18 and 22 pass east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna, church is near square of Plevna.

NEWBERG, ORE.

In Newberg, Oregon at 501 North Main St., at the corner of Franklin St.

ORION, OHIO.

Located in northeastern Ohio; on Orion road, one fourth mile west of State Route 8 at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Route 24, coming from east or west turn south at the bank corner marked by the big clock. Two miles south over the railroad bridge, and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Route 111 at the north end of town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Route 50 turn north at Red-house, half way between Clarksburg and Winchester,

follow route 219 to Oakland, there turn left on county road 20. The church is on route 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Route 219 at Keyser Ridge, follow Route 219 about four miles past Deep Creek Lake, turn right on county road 20. The church is one and one-half miles from Swallow Falls Park.

VIENNA, VA.

115 North Pleasant Street, Vienna, Va., just north of highway 123.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa., one-fourth mile east, off Route 194 at intersection, three miles north of Taneytown, Md.

WEST FULTON, OHIO.

Near Wauseon, Ohio. Located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio Route 108 and U. S. Route 20 alternate.

WINTER HAVEN, CALIF.

Located in Cherry Valley, go north of Beaumont on Beaumont Ave., right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln, right to the Church.

MISSIONS

Clearville, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on

route 40. About six miles south of Clearville, Pa. along hard road a little east of Route 26.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins. Services second and fourth Sunday of each month, Saturday 7:30 P. M. and Sunday at 10:00 A. M.

Paw Paw, W. Va.—About 15 miles north of Romney, W. Va., which is on Route 50. Take route 45 north east of Romney, turn left at Slanesville for 3 miles, right at first hard road, about 4 miles at sharp right turn take gravel road to the left, about two miles to the church.

Torreon Navajo Indian Mission—Northwest of Bernalillo, N. Mexico on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, New Mexico, the road in is all dirt and is marked (from Cuba) with signs reading "Torreon Navajo Mission" and an arrow indicating which way to go. Address—Box 116, Cuba, N. Mexico. Present personnel includes: Bro. and Sister Paul Byfield, Donny and Shela; Bro. Galen Litfin, Sister Lillian Litfin, Sister Ida Toledo and Bro. and Sister Daniel C. Skiles.

PRINTED MATERIAL

The following Dunkard Brethren Publications are available from the Boards as listed:

Bible Study Board

The Bible Outline	\$.45
The Old Testament History	.55
The New Testament History	.60

General Mission Board

Rites and Ordinances, 90 pages by Alexander Mack	.40 ea. \$4 Doz.
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Following Tracts are free—

Do You Want Salvation?	
Plain Dressing	
Our Speech	
What Shall I Do With The Commandments of Jesus?	
The Lord's Supper	
Bible Teachings	
The Brethren's Card	
Triune Baptism	
The Service of Feetwashing as a Religious Rite	
The Doctrine of the Prayer Veil	

Publication Board

Brethren Hymnal	\$1.35
Church Manual	.30

No Charge

Polity Booklet	
Instructions for Applicants	
Baptismal Certificate Blanks	
Church Letter Blanks	
Credential Blanks	

THE DOCTRINE OF SANCTIFICATION PART THREE

In part three on the above named subject we wish to discuss "The Fruits of Sanctification". Or we might name this phase of our subject, as we have so used it in one of our sermons, as, "Thanksgiving, for The Sanctified Life". Thanks be to

God that Christ has made it possible for His own to be sanctified, in that perfect sacrifice of God's own dear Son.

We read in Heb. 9:11-14, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us". These verses 11 and 12, show us the insufficiency of the sacrifices and sanctification under the law, brought about by the blood of animals. There must be a more perfect sacrifice made, and that sacrifice is made by Christ and through Christ.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" verses 13 and 14. And verse 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

"THANKSGIVING FOR THE SANCTIFIED LIFE".

You will find our text for this message in 2 Thess. 2:13-14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ". Here we get the thought of thankfulness to God, for His great love, Jno. 3:16, thankfulness for the brethren, the Church, thankfulness for God's love to the Church, God's grace to usward, thankful for God's calling to salvation, through sanctification of the Holy Spirit, and for our belief of Christ, which is our faith.

Paul also points out our calling through the Gospel, through the truth, and our liberty to obtain "the glory of our Lord Jesus Christ" and sanctification. Paul expresses thankfulness for those of like precious faith, his spiritual brethren. In unity there is strength. Another cause for his thankfulness, was that God had by His foreordained plan chosen those believers, his brethren, and all the chosen ones to salvation. We should be thankful for the Atonement, that our sins are covered by the blood. Reader, are your sins covered by the blood of Jesus?

Looking further at the text, we learn that salvation comes by sanc-

tification, through faith. The setting apart for a Christian life. In fact this is the two-fold use of the Word of God—"sanctification of the Spirit—and belief of the truth". To be set apart by the Spirit through sanctification, to be born of the Spirit, to believe in Christ, which is faith, to be born of God, which is Regeneration and Salvation. That faith which leads us into the Church, which is the pillar and ground of the truth, that faith which puts us into Christ. We have shown in part two, that God Will's our sanctification. "For this is the will of God, even your sanctification, that ye should abstain from fornication", 1 Thess. 4:3. This is the setting apart for a Godly life, which manifests itself in fruits of sanctification, living apart from a filthy life, to do this there must be a renewal of heart, a crucifying of the works of the flesh, a changed life.

Rom. 8:5-8, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God". How then can one keep sanctified in Christ and be partakers of fornication, or live in adultery? How can churches who profess to be Christ's

Church, receive or hold members in their body, who have two living companions? Can such a Church be the sanctified Church, for which Christ died? Reader, beware of all such.

The sanctified life leads to perfect love, which is one of its fruits.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love (Is not wholly sanctified). We love him, because he first loved us", I Jno. 4: 18-19.

Paul said, your sanctification is the Will of God. Then for saints to prove that Will, what must they do? Consecrate their will to the will of God, sanctify themselves "through the truth". This is expressed, by living a life of non-conformity. Separation from the world, a setting apart or sanctification. In Rom. 12:2, we read, "And be not conformed to this world: (then why not conform to the rules of the Church?) but be ye transformed by the renewing of your mind, that ye may prove (bear fruits of sanctification) what is that good, and acceptable, and perfect, will of God".

A renewal of heart is brought about, because of a renewed mind, the two work together, this is conversion, which brings about a new birth, and a sanctification of the Spirit, through the truth. "Therefore if any man be in Christ, he is a new creature: old things are pass-

ed away; behold, all things are become new", 2 Cor. 5:17. Because of a renewed heart. Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies", Matt. 15:19. These are not fruits of sanctification, but come of the flesh.

The sanctified Christian life is a struggle against sin, is not sin-less perfection. First sin within, Rom. 7:1, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over man as long as he liveth?" That is the law of the flesh, the carnal mind. Hence a struggle against the carnal nature. Second: He speaks of the law of sin, within. Rom. 6:12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof". That is sanctify yourself, through the truth. We get victory over the flesh, the carnal man, by the leading of the Spirit or sanctification of the Spirit, who guides us into all truth.

"And they that are Christ's have crucified the flesh with the affections and lusts", Gal. 5:24. We show fruits of sanctification, by sanctifying our speech. "That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts; And be renewed in the spirit of your mind", Eph. 4:22-23. The above admonition obeyed is Christian Sanctification. We have said that

the sanctified life is not only a struggle against sin, within, but is also a struggle against sin without. We must overcome the world, the sin without, the temptations, fashions, passions and pleasures of the world.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God"? 1 Jno. 5:4-5. The Spiritual mind subdues the flesh. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God", 1 Pet. 4:1-2.

We must be crucified with Him and bear our cross, must die with Him, die unto sin. Here we have the sanctified life. The sanctified must put on the armour of God. Eph. 6:10-13, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole ar-

mour of God, that ye may be able to withstand in the evil day, and having done all, to stand".

In our concluding remarks, Paul teaches us, evidently, that sanctification is never perfect on our part. Although Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect", Matt. 5:48. But Paul said, Phil. 3:11-13, "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He says—"forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high-calling of God in Christ Jesus".

Our text says, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ". One of the greatest things that the writer has to be thankful for is that I became a Christian. Am I perfect? NO? But I press forward toward the mark of perfection, sanctifying myself "through the word of truth". "But we are all as an unclean thing and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away", Isa. 64:6. Those who possess the fruits of sanctification, must be able to bear

persecution, if need be, must be big enough to withstand reproach. But there is an inward struggle against sinful desires, yet, we should not try to defend ourselves or strike back when falsely accused. Read Rom. 7:14 to 24.

Also, Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would". Sanctified: Are we? perfect? not within ourselves, No? Only in Jesus. But neither were the Corinthians. That faithful few in the Dunkard Brethren Church are not perfect, except in motive, we can be in that, we can be perfect in Christ, He stands for our perfection. "Sanctify them through thy truth; thy word is truth", Jno. 17-17.

THE END.

Wm. Root,
Great Bend, Kansas.

DEVOTION

O Christ, who ever liveth to make intercession for us, we thank Thee that Thou are praying for us by name and in knowledge of our lives. Grant, O Lord, that in times of testing we may ever prove true to the faith and the fellowship of Thy Word, for Thy name's sake. Amen.

Christ's power can make us what we ought to be.

Try for a soft answer that turneth away wrath.

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BIBLE MONITOR

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FEBRUARY 15, 1959

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRISTIAN FELLOWSHIP

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus", Phil. 2:1-5.

As a result of His great love for man's soul, there is an unbroken tie between us and Christ. We must have a feeling for Him, a comfort, a fellowship and concern, especially because of His humility and willingness to sacrifice for us, which we cannot get away from. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work", 2 Thess. 2:16-17.

Christ truly lived the second great commandment, "Thou shalt love thy neighbour as thyself", Matt. 22:39. We cannot be His follower, unless we love one another. Through humility we should have compassion and mercy for one another. We all have the power to love one another. It is our duty to love one another, not just those who do good unto us but even if someone disturbs or harms us. There is no better way to bring our neighbour nearer unto God, than to show our love and concern for His best welfare, in every way possible.

Pride, abuse and taking advantage of others are the ways of the evil one. We perhaps know people who take pride in contradicting others, making them feel ashamed and causing strife. No one is a lower human being, than the one who makes light of others, weaknesses, failures and misfortunes. Through humility it is easy to note our own defects and we should make allowance for defects in others also.

It may make our carnal nature proud to be busy-bodies in others affairs, particularly their short-

comings. It is far more profitable for ourselves and others also, to show love and sympathy for others, at all times. Can we rejoice in the prosperity and popularity of others? Perhaps none of us realize what influence we have upon others of our acquaintance, however slight it may be. Love and compassion are christian graces whose influence cannot be lost.

No doubt the greatest weakness of christian professors is christian deficiency. Such was the lot of the leaders of the Jews, in Christ's time and perhaps most of the time. Is there any wonder that Christ pronounced such woes upon the Scribes and the Pharisees? "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness", Rom. 8:9-10. Remember flesh cannot enter the kingdom of heaven. A re-born, spiritual individual is the only one which Christ is coming for. This scripture is very definite "If any man have not the Spirit of Christ, he is none of His". Such a life does not develop in a moment, but it grows through: love, humility, christian fellowship and devoted loyalty.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls", Matt. 11:29. How many other yokes are you trying to carry, to find rest for your soul? We cannot be a burden bearer without taking up His yoke and learning of His aims, purposes and ways. True christian fellowship is the top attainment of all living, am I striving to serve through it?

WORKERS TOGETHER WITH CHRIST

Our church is a wonderful and beloved organization. Our Christ died for us on the Cross of Calvary. Our foreparents made much sacrifice that we might have the religious privileges and liberties that we now enjoy.

All about us there is great apostasy. It is hard to believe that many who once followed the meek and lowly Lamb no longer walk therein. Countless numbers of people who are enjoying rich blessings from our Father's hand, do not worship God, do not believe in the only begotten Son and ridicule those that worship Him in Spirit and in truth.

In 2 Cor. 6:1, we read, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain". We are to work as brethren and sisters. We are to work together, and work with Christ and God, through the Holy Spirit. Why? That we receive not the grace of God in vain.

I believe we are living in the day that each member must work harder than ever before. We dare not let the oars down at this late date. We dare not let the church drift to a place from where we cannot return. WE MUST WORK. I am thankful to know that there are many many very willing and able workers in our beloved Brotherhood. There should be MORE.

The Apostle Paul was a hard worker for the church. He made many missionary journeys in response to the call, "Come over into Macedonia". At many places on his tours, he found faithful and willing workers. Naturally, as now, there were those that did not take hold of the work as they should have. He urged them to work together, in the Lord, for the salvation of their own soul and the salvation of others. The same purpose is the object of this article.

In response to the work laid upon your unworthy servant, we traveled over 10,000 miles, were in over 100 different homes and had many rich, and some not so rich, experiences, in revival work in the past four months.

We traveled over mountains, through canyons, above and below sea level, over plains and desserts, through fair and foul weather and not in one instance did we encounter any trouble or difficulty. God gave us a very safe and eventful journey from east to west and north to south.

To Him we give praise and thanks. I was greatly impressed on many occasions. Having worshipped with so many members from so many congregations strengthened my faith. Everywhere we have a church represented, there are true and loyal members, standing for the faith once delivered to the saints. They are taking their stand against the wiles of Satan and the evils of this world.

Though in many occasions, there are countless miles between, still congregations are working together. I believe that there are greater spiritual ties between the members of our brotherhood than at any past date. And so it should be. There will be no segregation in Heaven. There should be none on earth. As we see the impending crisis of disbelief, as we see the apostacy, as we see the uniting of other churches into a federation, of which we want no part, it should more unite us, as sheep, to withstand the onslaught of Satan.

We were richly blessed as we stood besides the frame work of a new Church being erected in Grandview, Missouri. The brethren are doing much of the work themselves. It requires effort, sacrifice and willingness to undertake and complete such a project. May God Bless them.

The workers at Torreon are doing a good work. They are "workers together" that the Navajo might learn to know God, their creator,

BIBLE MONITOR

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and Christ their Saviour.

When we arrived at Beaumont, California, here, again, we witnessed the results of "working together". On a beautiful plot of ground donated by Brother and Sister Winters, stands a nice, new Dunkard Church. It did not drop there from the air, but by the families that have moved to that area, working together, it stands as the results of their constant and tireless efforts.

To see these new "forts for the right" being developed, certainly is evidence that our Brotherhood is paying heed to the GREAT COMMISSION. And rightly we should. It is a command.

To draw blood on Satan, whether it be at a Mission Point, or in any of our long established congregations, we can not become weary in

well doing. The battle is a long one, and often discouraging. But we are taught in God's Word that "in due season we SHALL REAP if we faint not", Gal. 6:9.

We visited the grounds where our 1959 General Conference is to be held, namely, Mission Springs Camp Ground, Santa Cruz, Cal. Since our conference there four years ago, they have built a new Fireside Chapel, new cabins, painted the tabernacle inside and out and generally improved the entire accommodations. The manager of the grounds told us that they welcomed our conference there, because of our conduct at the other Conference. Might everybody plan to attend this Conference and so conduct our person, that we will be welcome another time, time permitting.

In closing, I want to paint two word pictures. The first may look discouraging, but when you compare it with the Word, it is very understandable.

During the meetings, we were approached by those that know our position, based upon the Word of God, but who, I believe, are condemned by the fact that they know they are not abiding by the scripture, but know that we are.

We were challenged on our wearing the prayer veil and plain clothes. One evening after services; speaking upon this subject, a woman, member of another persuasion said, "I don't believe it", and by her atti-

tude she does not.

We were challenged as to why we do not frequent worldly places of amusements. Why we do not have television, why we do not do this and do that. It was a simple matter to give scripture for our position. Here is the serious part of such challenges. Those preferring the pleasures of sin will not heed the scriptural teachings.

I was privileged to see a new church erected by "a plain denomination" in the past. We were shown through it. Provisions was made in their kitchen for a "coffee break" during the service. Shuffle boards were a "built-in" feature. The one showing me through made this statement to me; "It doesn't look much like a Dunkard Church does it"? Yet at one time, so they were called.

At another church, which formerly carried the same name, they have round and square dances in the church building. At each instance, I breathed a silent prayer to Almighty God to preserve our Beloved Church, whom the world and a large part of so-called Christendom are against, but which we believe God is for.

I do not believe that we ever will receive a great in-gathering of souls. We are not in competition with the world in competing for men and women to give them a social religion. We are interested in giving them the Gospel.

I was told while away, by a certain religious leader, that today you must use socials and entertainment to get them to services, then, when there, preach to them. I find no room in the Word of God to feed church attenders, sandwiches, coffee and ginger ale. I read in the Word of God to feed them The Bread of Life, The Living Word, The Living Water.

Our way of worship, in the sight of the World and in the sight of Modern Christianity, is outmoded. It is not modern enough—PEOPLE want to live as they please, do as they please, and go where they please. And they can find a church that pleases them.

The second picture that I want to word paint is more encouraging. We are not working in the Church to please men, but to please God. If there are no great ingatherings, it is no mark against us, but only is substantiated by the Holy Writ; that there shall be a falling away, there shall be but a few, and will there be faith on earth when He comes again? We are living in the day when men are lovers of pleasure more than lovers of God.

In closing, may we, each member, though miles from one another, work together, as laborers in Christ's vineyard. May we do as the camel caravans in Egypt, pull together.

May we pray for each other. May we study the Good book more thor-

oughly. May we give of our means and time to help all phases of the work undertaken by the Brotherhood. Might we especially direct our prayers in behalf of those working in the Mission Field.

There are many aged and infirm members. May we pray for them. I am very thankful for the goodly number of young brethren and sisters over our brotherhood, who are taking their Christian life seriously. They are taking the responsibility of the work of the church willing and wholeheartedly. Let us pray for them.

Over our brotherhood are many little boys and girls, attending Sunday School and Church. Let us teach them the ways of right. Let us not gossip things that would discourage them in later life. They are the future church. May we set them the right example. May we pray for THEM. The ways of the work look very dark. The church looks bright to me in these dark days. MAY WE THEN, AS WORKERS, WORK TOGETHER WITH HIM.

Paul R. Myers,
Box 117,
Greentown, Ohio.

THE CHURCH WHICH CHRIST INSTITUTED

First let me say that the Church is not an organization, it is an organism. It is compared to the human body, which has many mem-

bers but constitutes one body. So the church has many members, but constitutes one body of believers.

The church is made up of new born regenerated men and women, who can and do believe. We are born of water and of the Spirit, before we can enter the church, through christian baptism. According to the teaching of Christ himself, who said, We must be born again, born of water and of the spirit. Also He said in Mark 16:15, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned". Now these are truths that we cannot evade, if we expect to be saved. When we meet or comply with the plan, by which we enter into the church, then and then only do we become a part of the body of Christ.

Jesus instituted the church, man had nothing to do with the building of the church. When Peter made that great confession, that Jesus was the Son of God, Jesus said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it". So we believe that the church will never be destroyed.

Jesus placed within the church, some holy ordinances such as; the lovefeast, feet-washing, the Lord's supper and the communion of the Bread and the Cup, which are emblems of His broken body and shed blood. He also said, that if we know these things, happy are ye if

ye do them. He definitely said that we should wash one anothers' feet, for He said, I have given you an example, that ye should do as I have done to you. No man has the legal or lawful right to set any one of these aside. Also He said that we should love one another, as I have loved you. For by this shall all men know that ye are my disciples, if ye have love one toward another.

In the church we have holy communion with Christ. Because Christ sent the Holy Spirit, who shall lead us in the way of truth and righteousness and bring to our minds all things that Jesus taught. Then in the church we have the Holy Spirit to guide and direct us, in all the affairs of the church, if we will follow its leading. In the seventeenth chapter of John, we have that most wonderful prayer of Jesus, where He prayed for the unity of the church and that they should be kept from the evils of the world.

The church has nothing in common with the world. It has been given and dedicated by Christ himself and no one has the right to bring anything of the world, into the church. If we love the church as we claim we do, we will not want anything in the church, which belongs to the world. Col. 3:2-3, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God".

Christ never intended for the church to become a playhouse, but a house of prayer. The church of Jesus Christ is of heavenly origin. It is a holy institution and its purpose is to seek and save that which was lost. Some of these days the Saviour is coming for the church, His bride. Will she be ready for His coming? For He is coming to take her unto Himself, as a chaste Virgin. What are we doing towards getting ready for that great event?

The church will never be what it ought to be, until each member recognizes their place in the church. The church will never rise higher, than the homes from which the church comes. What or how much do we love the church? How much are we willing to sacrifice for the church? What have you done for the church? What has the church done for you? If you would just for one moment, stop and think what the church has done for you? It might be possible you would be more willing to do more for the church, than you are now doing. Let us lay aside our own ideas and opinions, submit our will to the Lord, let Him have His way in your life and follow the leadings of the Holy Spirit. I feel sure that we would have a greater influence in the world, than we have now.

So may God the Father, Jesus Christ His Son and the Holy Spirit, take full possession of our lives,

so that our love for the church may grow stronger. This is the prayer of your brother in Christ.

Joseph P. Robbins,
Bx. 34 Potsdam, Ohio.

CHRISTMAS JOY

Joy! Joy! Joy! What is real joy? Real joy is Christmas joy whether it is at the Christmas Season or at any time of the year. Real joy is the joy that only God can give. God is the source of all real joy. Satan desires to deceive us and makes us think we are having joy, but his joys always leave a sting. God's joys never leave a sting, but they bring more and more joy as we grow older.

Parents teach their children the story of the Christ Child, and such teaching brings joy to both them and their children. These joys multiply as the years come and go. The children will grow up to reverence God and honor their parents. By the kind deeds they are taught to do, they will bring joy to their parents. The parents, who do not teach their children about Christ, will, in later years, reap sorrows and griefs from their children's doings.

The joys of which Satan is the source, only look like joys. In the end they bring about disappointments, sorrows, and crimes. The joys the people receive in the dance halls last only for the time being. When the dancing is over, they are

exhausted and not fit to carry on the work of the next day. They have no joy when they are not dancing. The same with the liquor joints. People who request these places begin drinking and soon they think they feel very happy, but their happiness is not real nor lasting. They, too, are put out of work for the next few days, and their families suffer. No, these are not the things in which one should engage at the Christmas Season, nor at any other time. To celebrate Christmas, we should engage in only those things which will please Christ. Such things as dancing and drinking, Christ abhors. Do we believe people could engage in such things and at the same time, think of the Savior being born to save them from their sins? No, I do not see how they can.

Sometimes, it seems to bring happiness to people when they can talk of the evil doings of others, and show how much better they themselves are, than others. At Christmas time and at all times, I believe it pleases God more for us to think and tell of the good doings of others, and thereby try to lift them up, rather than trample them down under our own sins. When such evil thoughts of others come into our minds, it will be better if we can turn to ourselves and see whether or not we are guilty of the same sins and other such sins near like unto them. We should think of the beau-

tiful things of which God is the author, instead of the untrue, mean, selfish and ugly things, all of which Satan is the author. Whom do we want to please, God or Satan? At Christmas time and at all times, if we do not spend our time on the things which please our Lord, we will suffer for it.

We can well spend the Christmas Season by doing kind deeds for others and try to make them happy. We naturally will do this if we love them. If we hate them, we will want to do the things which make for their downfall rather than for their uplifting. Sometimes, it seems that people find what they think is joy, if they can make life harder for another. This is not Christmas joy and we should not let ourselves be engaged in such joys. These kind of joys please Satan rather than Jesus.

When the Christmas Season approaches we begin thinking of buying gifts, but we can overstep in this, if we are not careful to please Jesus in our buying. If we think of buying a gift for a friend that would not please Jesus, we would do better to leave it alone and save our money for some better purpose. We also can run it to an extreme by running ourselves in debt so much, that it will take the most of the new year to pay for what we have bought. Then, too, when we Christmas shop, do we buy only for those for whom we expect a

return, or do we buy for the poor and lowly, from whom we expect no return? Which will give us the most Christmas joy?

Another way to celebrate Christmas is by calling on friends, but we overstep in this, too, if we do not stop to think whether or not it will be pleasing unto Jesus. If we call upon friends so hurriedly and fast to see how many we are able to call upon, without even a thought of Jesus, we perhaps may be thinking of a big name for ourselves that we called upon so many, rather than for the joy we can give to those upon whom we are calling. Might it be better to do our Christmas visiting in a more slowly manner, and take time to think of Jesus. If we visit for the good of those whom we visit we will be blessed, and will want to keep on visiting even after Christmas Day is over. It will bring more Christmas joy when we celebrate for Him and for the good of others, rather than for our own good.

Let us think of some certain people of that First Christmas, take the shepherds for an example. They heard the announcement from the Angel, of Christ's birth and the multitude of heavenly host praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men". Then the scripture says, "they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And

when they had seen it, they made known abroad the saying which was told them concerning the child". When we think of the birth of birth of Jesus, and the fact that He came to save us from our sins, we too, should make haste to proclaim it abroad. When they saw His star in the East they came to worship Him. They were at a farther distance than were the shepherds, and I imagine they did not come so hurriedly as did the shepherds, I believe they started as soon as they could get started and came steadily on. As they traveled, they, no doubt, had time to think and meditate upon what the child Jesus should mean to the world. They came to worship Him. The example of the wise men gives to us the thought of worship, and presenting our gifts, while that of the shepherds gives us the thought of service to others, by their making "abroad the saying which was told them concerning this child".

Then, let us not take the example of Herod. He probably thought it would give him joy to find this young child, the King of the Jews, so that he could destroy Him. Why? Because he was wanting to elevate himself, as king rather than the child Jesus. No, there was no Christmas joy about that. How like him, if we try to elevate ourselves by making life harder for another! We need to think more upon our own sinful ways, confess

them to the Lord, and turn from them, rather than to be thinking upon the sinful ways of others and proclaiming them abroad.

While we seek for joy, let us seek the real Christmas joy, which lasts not only during the Christmas Season, but through all eternity.

Sister Zora Montgomery,
Union, Ohio.

NEWS ITEMS

MAILING LIST

We have been late in revising our Mailing List and crediting renewals on your address labels. Beginning with the Feb. 1st issue, all addresses and renewals are according to our records, which were received by January 15. We appreciate your prompt renewals and notices of address changes, especially the correspondents who sent so many in. We still have a few who are not renewed up to date.

Editor.

A REQUEST

To all the Bible Monitor readers and others: I wish to ask your prayers in my behalf as I will be 88 years old on Feb. 13 and am too old to stand an operation. We wish to ask that your prayers may be, that I may not have to go through an operation. "The effectual fervent prayer of a righteous man availeth much", Jas. 5:16. Thank-

ing you all in advance, I am your brother in Christ.

J. A. Leckron,
1516 Walton St., Anderson, Ind.

OBITUARIES

AMANDA G. WISLER

Daughter of the late David and Mattie Koonen, was born Nov. 7, 1875 in Bedford County, near Loysburg, Pa., and departed this life at Waynesboro, Pa., Jan. 3, 1959, at the age of 83 years, 1 mo. and 27 days. She was confined to her bed three weeks before she passed away.

On Jan. 10, 1906 she was united in marriage to Samuel Wisler, who survives. To this union were born: two sons, David and John, of Waynesboro, Pa.; four daughters, Mattie and Elizabeth of the home, Mrs. Susie Gilpin, Grantsville, Md., and Mrs. Fannie Hearn, Waynesboro, Pa.; she also leaves to mourn her departure, one sister, Mrs. Elizabeth Hoover, Roaring Springs, Pa.; one brother, Eld. Emanuel Koonen, Hatfield, Pa.; 17 grandchildren; 5 step-grandchildren and 6 step-great-grandchildren; three sisters and four brothers preceded her in death.

She was a member of the Dunkard Brethren Church, at Waynesboro. She was a kind and loving mother. She will be sadly missed, she is gone but not forgotten.

Funeral services were held Tues-

day, Jan. 6, with a brief service at the home and further services at the Dunkard Brethren Church, at 10:30 A. M., in charge of Eld. Emmert Shelly and Eld. Howard Surbey. Burial in Price's Cemetery.

Dearest mother, thou hast left us
A voice we loved is stilled
A place is vacant in our home
Which never can be filled.
Our loss we deeply feel
But 'tis God that hast bereft us
He can all our sorrows heal
Yet again we hope to meet thee.
When the day of life is fled.
When in heaven with joy to greet
thee

Where no farewell tear is shed.

Sister Elizabeth Wisler, Cor.

JAMES WILLIAM EARNST

Son of John and Mary Earnst was born Aug. 28, 1880 near New Lebanon, Ohio. He passed away on Jan. 21, 1959 at the age of 78 years, 4 months and 24 days. He was one of a family of seven children all having preceded him in death except one sister.

He became a member of the Eversole Church of the Brethren at the age of 15 years and later, in 1927, he changed his membership to the Dunkard Brethren Church, where he remained a faithful member until his death. He was united in marriage to Cora Erbaugh Nov. 11, 1913. To this union were born six daughters and three sons; the

three sons having preceded him in death.

Up until the last few years Bro. Earnst lived in the Brookville area. He entered the St. Elizabeth Hospital in Dayton, O., Dec. 14, 1958 and after 5 weeks was called to his heavenly home on Jan. 21, 1959.

He is survived by his wife Cora, of 1524 Shawano Place, Dayton, O. Six daughters: Mrs. Ruth Timmons and Mrs. Lillian Debolt of Dayton, Ohio; Mrs. Mary Marquis and Mrs. Esther Marquis of Brookville, Ohio; Mrs. Verda Heindl of Lewisburg, O., and Mrs. Martha Davidson of Gordon, Ohio; one daughter-in-law, whom he loved as a daughter, Mrs. Juanita Croley of Verona; eighteen grandchildren; and one sister, Mrs. Ellen Erbaugh of Verona, Ohio.

Bro. Earnst was a loving and devoted husband and father, and will be greatly missed by his family, relatives, and many friends.

The family wishes to thank friends and neighbors for their kindness and sympathy manifested during the illness and death of their husband and father, and to S. A. Dunkel and Sons, Funeral Directors for their efficient services.

God understands your sorrows,

He sees the falling tears,
And whispers I am with thee,
Then falter not nor fear;

God understands your weakness,
He knows the tempter's power
And He will walk beside you,
However dark the hour.

God understands your longings,
Your deepest grief He shares,
Then let Him bear your burdens,
He understands and cares.

Funeral services were conducted Jan. 24 by Bro. Herbert Parker and Bro. Ben Klepinger at the Englewood Dunkard Brethren Church; burial in the Eversole Cemetery.

Sister Sylvia Surbey, Cor.

ALL

Matt. 28:18, Jesus spake unto them saying, "All power is given unto me in heaven and in earth". This means that His power can control all other powers. Even the anti-christ, which is a great power in the world, must yield to the divine power which Jesus holds in His hand. When death comes, all men will yield. The infidel and the anti-christ will all come to judgment. Satan has power which has a great influence in the world, but it will quickly come to an end. John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son". Do you believe the words of Jesus? What does "all" mean to you? Heb. 2:9-10, But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory, and honour . . . For it

became him, for whom are all things, in bringing many sons unto glory . . . For both he that sanctifieth and they who are sanctified are all of one.

Above all things have fervent charity among yourselves. All means: whole, entire and is sometimes used as the greater part. Christ has at His command all power. Acts 5, Ananias and Sapphira sold their possession and brought a certain part, which was pretended to be all. Peter said, Ananias, Why hath Satan filled thine heart to lie . . . to keep back part. Col. 1:17-18, "He is before all things, and by him all things consist and He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence". In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. Having made peace through the blood of his cross, by him to reconcile all things unto himself.

Christ is all and in all. Col. 3:4, "When Christ, who is our life shall appear, then shall ye also appear with him in glory". Salvation is given on certain conditions, you must do His Will, on the altar your

all must lay. Is His Will bitter to your desires? You can only be blest and have peace and sweet rest, as you yield Him your body and soul. Many christians of today have their lusts, some have idols that they dearly love. We cannot be perfectly blest until all on the altar is laid. Phil. 4:13, "I can do all things through Christ which strengtheneth me". The apostle Paul had to endure many trials and hardships. If we come under the influence and power of the Holy Spirit, he will teach us all things, and bring all things to our remembrance, whatsoever I have said unto you. When he the Spirit of truth is come, he will guide you into all truth.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day", John 6:40. "God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things", John 4:24-25. How many christians believe and accept His words. Some worship the Father, some the Virgin Mary, some worship a great leader and others are like Jesus told the woman "Ye worship ye know not what". A business man told me, Just so you go to church. This is

the attitude of many worldly minded professors, just so you have some kind of religion.

Remember some of the most severe persecution came from some form of religion. It was such that put the "crown of thorns" upon Jesus' head and then condemned Him to be crucified. Just put expensive crowns upon a man's head and who are you worshiping? This will be the deciding factor at the great judgment day. Our ceremonial worship, handed down from our fathers, will not save us. Neither our deeds by themselves. Man has sought out many ways to salvation. Jesus and His inspired apostles established only one way, but man has organized many ways. We are not able to comprehend how many, but we come to realize, that it is overdone, even in a so-called christian nation. Parents have no time to teach their children.

What lack I yet? This was a strict young Ruler's question, Matt. 19:16, "Good Master, what good thing shall I do, that I may have eternal life?" A great question, still it lingers in the minds of many people. Jesus said unto Him, "Go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me". Are we willing to sacrifice all for a home in heaven, or eternal life? The young man went away sorrowful, where your heart it, there is your treasure also. Some chris-

tians are made sorrowful to give up any of their worldly lusts. Some expect to take everything along to heaven. Why not make the sacrifice now, rather than later and perhaps be lost? Some people think the Lord meant to sell some thing and give it to the poor. Salvation is not only giving sacrifice unto God. The Lord is more concerned about our body and soul, than about our money.

How would you define or understand the world all? Does it mean a certain portion? Jesus said to the twelve disciples, "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished", Luke 10:22. Jesus speaking, "All things are delivered to me of my Father". Jesus is the light of the world. 1 John 1:6-7, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin".

The apostle Paul was given divine inspiration, Acts 20:27, "For I have not shunned to declare unto you all the counsel of God". If this be true, why not accept all. Paul writes the Gospel to Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Does Paul mean we should look like the world? As some christians of this day and age tell us? Are these Scriptures invalid, of no value, obsolete and discarded?

Be ye transformed, meaning a change, Is this being practiced? A renewing of the mind, when has this taken place? 2 Cor. 5:17, the apostle penned these words, "Wherefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". What does he mean by all things? Is there any visible change? 2 Cor. 11:14-15, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works". How does an angel of light look? Are they all fixed up in the modern or latest styles of the world? Why would Satan use the appearance of an angel to deceive, if they were not different from the world? If transformation does not mean anything, why does Satan use this means to deceive the very elect? What is the true christian's witness or testimony? 2 Cor. 3:2, "Ye are our epistle written in our hearts, known

and read of all men". Who is the apostle referring to? Does this not apply to all christians? For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God. Who also hath made us able ministers of the New Testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life, eternal life.

To worship by letter or a repeating of prayers, can only grieve the Holy Spirit. For it is not relying upon that which was given "to teach us all things and bring all things to our remembrance". Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us. Yes, the Spirit pleads for us, for all of God's people who are in accordance with His will. All to Jesus I surrender, all to Thee, my blessed Saviour, I surrender all. Worldly pleasures all forsaken, oh the joy of full salvation, Glory to His name. All for Jesus, all for Jesus, living for the crucified. All that I am or ever could be, all that I have, all that is precious to me, gladly I give Thine ever to be. I surrender all.

William N. Kinsley,
Hartville, Ohio.

THE SIX MIRACLES OF CALVARY

3. The Earthquake.

"And the earth did quake, and the rocks rent", Matt. 27:51. This third miracle of Calvary has a meaning of its own, in the great chain of wonders of this time and place. It was not only the cause of the opening of the graves, but was also a sign of the unlimited power of God. Like the darkness, the rending of the veil and the opening of the graves, it was a supernatural condition by which God made known unto man the importance of the death of His Son, and forever stamped the meaning upon the minds of men.

We have already noticed that at the instant of the death of Jesus "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rock rent", Matt. 27:51. Farther, we find that in His death was His victory, and as evidence to that fact the trembling earth gave its testimony.

As to how far this trembling of the earth was felt, and how far the breaking of the rocks are to be found, lies open only for question. But regardless of where the boundary may be, the fact remains the same "that the rocks were rent", laying open to the interior of the rocky graves, which were many on Golgotha. This trembling of the

earth was of no common occurrence, for we are told that when the Roman witnesses of the crucifixion saw the earthquake "they feared greatly."

Now the question may arise what kind of an event are we to regard this earthquake: Many have called it both supernatural and also a miracle. Farther, earthquakes are not of such an extremely uncommon occurrence; there were earthquakes before this one and there have been earthquakes since. Why then should we regard it thus?

A supernatural event is an event brought about by the interference of God, with the laws of His own making or the laws of nature, in order to produce a known result. Elijah said unto Ahab. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years". I Kings 17:1. And again, Elijah went up to the top of Mt. Carmel. "And he cast himself down upon the earth, and put his face between his knees". Then he told his servant to go look toward the sea; seven times he went and when he came back the last time, he said that he could see a cloud "like a man's hand" and soon there was a great rain. Such an event is supernatural, but not miraculous, because God uses the laws of nature which are already at work.

A miraculous event then is one being caused by the power of God, yet not brought about by nature's

established laws. It is caused completely by an act of His will, as at the wedding of Cana, He turned water into wine; later He raised Lazarus from the grave.

This earthquake was not only supernatural but a miracle, because it was a witness from God to man of the death of His Son. It was not the effect of any of the natural causes or any combination of them alone, that caused the earth to quake and the rocks to break. It was God's power, and independent of any of His established laws of nature.

One author says "And strangely, violent as it was, it disturbed no other thing. It did not displace the Savior's Cross, though Calvary itself was shaking". We notice the graves were opened and yet not all of them. There seems to have been only a selected number of them. Matthew says, "many bodies of the saints which slept arose".

We stated in the beginning that the earthquake had a meaning of its own. True, it had its part in the chain of miracles; it must open the graves, but that is not the only reason for it. Surely those who saw the earthquake and the graves open were impressed and it had a moral effect upon them. It was a sign of itself to them. It seems as though Calvary here was the anti-type of Sinai. There was an earthquake on Sinai, Ex. 19:18. The wrath of God toward the sins of men at Sinai, are now being atoned for in

the mercy of God at Calvary.

Long before Moses' time, even the ante-diluvian world had their their responsibilities and their duties toward their God. But it remained for the institution of the law to be given upon Mt. Sinai. This law as given at this time and place, pointed out the sinfulness of sin to men and showed them the blackness and darkness of it. Although sin had existed for ages past, even to the cause of the flood.

In Ex. 19:16, 18 we find that "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly". Thus did God effect the minds of the human family, and make vivid their understandings by what they saw and heard. Here lies the impression of how great the burden of sin is. It is the shadow of the more hideous terrors of sin and death to all those who oppose God and His righteousness. Man cannot rid himself of the destruction of sin, he is utterly helpless. For "who can stand before his indignation and who can abide in the fierceness of his anger?"

The terrible scene that was enacted upon Sinai was not the final

punishment, but was only to be rehearsed. This scene was meant for the instruction and warning of sinners, and pointed to Calvary where the supreme sacrifice was made, to do for us what we cannot do for ourselves. Christ was born into the world under the law, "To redeem them that were under the law". In His death, He died for us, He bore the weight of sin for the whole world.

The darkness, the rending of the veil has passed and Christ says "It is finished". Finished was the work of atoning for the sins of men. The great anguish and terrors of Calvary that were typified in Sinai, are now swallowed up in the mercies of Calvary. Here the victory over sin was heard instead of the wrath against it at Sinai. In Sinai was found the sinner's loss and ruin. In Calvary is found the sinner's pathway for salvation. The one, God's voice of condemnation, the other, His voice of pardon for sin.

There is another point worthy of our notice. At the last loud cry of the dying Savior, "the earth did quake, and the rocks rent". There is a connection here that is full of meaning if we can grasp it. Did not man's sin in the garden bring a curse on the earth: "Cursed is the ground for thy sake", Gen. 3:17. Thorns and thistles, man's sweaty toil that he may eat bread, and I wonder if the savagery of beasts and many of the opposing forces in nature are not

the effects of man's sin. Now, if the redemption of man is as real as the sin of man, why then should not the earth receive the effects and give its testimony?

Farther, the curse was placed upon the earth at man's transgression in the garden, again at the time when Moses received the law on the tables of stone, the "Mount Sinai was altogether a smoke, and the whole mount quaked greatly". Now at the time when Christ died upon the cross, to complete the plan of salvation, the earth quaked once more. This curse that was and is, placed upon the earth, will remain so long as sin remains or until the regeneration of the earth, the Millennial reign. Then and not until then, will "the lion shall eat straw like an ox". "This wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatting together; and a little child shall lead them", Isa. 11:6.

Walter Coning in the Vindicator.

THOUGHT

If what we do comes from the heart,
Just love to give, bestow, impart,
That indicates we're on our way
To greater happiness each day,
For when we do some kindly deed
Are helping those we find in need,
So oft in full we'll be repaid,
Before we're through in giving aid.

MY NEW YEAR AIM

Not yet attained, but still my feet
are pressing
Toward those heights which lie out-
stretched before.
That which the past has held of
heavenly blessings
Will not suffice, I hunger still for
more.
And now as dawns for me one more
New Year
So grant, O Lord, 'twill bring me
yet more near.

More near to Thee, yea Lord and
even nearer,
Forgetting all the things now left be-
hind
My aim is higher ground with vis-
ion clearer.
To see Thee close, though steep the
path may wind.
Forgive, O Lord, the blindness of
the past,
Be still my Guide, I pray, and hold
me fast.

One thing I do, my time cannot
be squandered
In grieving o'er mistakes of years
now gone.
Though in side paths my feet have
oftimes wandered,
Yet reach I forward still, Lord help
me on
And grant this year, in mercy given
me,
May lead to untrod heights, close,
close to Thee.
Sel. by Viola Broadwater.

**DOCTOR SAYS SMOKING
TOPS FALLOUT AS PERIL**

Phoenix, Ariz., Jan. 23—Smok-
ing is more of a menace to health
than radio-active fallout, a Boston
chest surgeon said today, in a
speech criticizing members of the
Medical profession for their use of
tobacco.

Long use of tobacco knocks as
much as eight or nine years off the
average life span, said Dr. Richard
Overholt. Medical men, as guar-
dians of the public health, should
be ashamed of themselves for not
setting an example of abstinence
from smoking, he added.

He referred to smoking as an
accelerator of lung cancer and called
on doctors, to give up the habit and
join health agencies, churchmen, ed-
ucators and parents in spreading
knowledge about smoking and
health.

Dr. Overholt, professor of surg-
ery at Tufts College, addressed a
seminar of medical personnel, spon-
sored by the Arizona division of the
American Cancer Society.

"Doctors themselves", the sur-
geon said, "Can be of most help by
setting a good example. If they
smoke, they should attempt to cure
their own addiction. They will not
only be an example for their friends
and patients, but they will reduce
significantly the risk of their own
premature death by lung cancer".

Dr. Overholt formerly was a

smoker, he quit in 1942. The threat of lung cancer in this country is almost as great as the risk of death in a traffic accident, Dr. Overholt said. Lung fatalities, he added, are increasing at the rate of 2,000 a year.

Evening Star, Washington, D.C.

THE SECOND MILE

"Come here, you dog", so spake a Roman soldier to a Jew. "The day is hot and I would rest a while, such heavy loads were made for such as you". The Jew obeyed and stooping in the path, took the burden, though his back was tired, but who would dare to rouse a Roman's wrath, or scorn to do what Roman law required.

They walked a mile in silence, at its end they paused, but there was not another soul in sight. "I'll walk with you another mile, my friend", spoke up the Jew, "this burden now seems light". "Have you gone mad", the angry Roman cried, "to mock me, when you know that one mile, I compel such service".

"I used to hate to bear a Roman's load, before I met the lowly Nazarene, and walked with Him along the dusty road, and saw Him make the helpless lepers clean. I heard Him preach a sermon on the Mount, He taught that we should love our enemies; He glorified the little things that count so much, in lessening life's miseries".

The soldier tried to speak, as he

began his head was bowed, his eyes were dim, "For many years I've sought for such a man, pray tell me more, I, too, would follow Him".

Sel. by Sister Blanche Eberly.

HOPE

I had a loving mother, but she has gone on before and I hope to meet her in that place, where the Saints come marching in. I had some brothers who have gone on to be with Jesus. Before he left this world, one called us all to his bedside: gave us goodbye, told us he was going to be with Jesus and then sang, "Jesus lover of my soul, let me to Thy bosom fly". After this he did not know any more till he passed away. Oh, what a joy it must be as we leave this world, if we can know that we are going to be with Jesus, because we have tried to do what the New Testament teaches.

I have hope that I can leave this world, as I saw my brother, that I know I am going home. The following are a few words of a song that I love to sing. "I have a precious Saviour, Who has saved me from sin and I know that He will meet me, when the Saints come marching in. When the Saints come marching in, Hallelujah Lord, I want to be in that number, when the Saints come marching in."

Sister Rebecca Beck,

Archbold, Ohio.

CHRISTIAN CLOTHING

This is an important subject for members to consider. Upon this we form our conclusions as to where to place each other. We imitate someone according to our desires.

If we join the army, we use its uniform; when we join the navy, we dress as sailors. The government has adopted clothing suitable to the needs of its various branches of service, so as to show to others which branch one belongs. All orders and societies of the world have their distinctive emblems so as to be known by each other.

Now when the Lord made the animals, He clothed each group to conform to its classification, so we would know what kind of an animal it was by its outward appearance.

The Lord gave instructions as to how His people should be dressed when He brought them out of Egypt, Num. 15:38-40. He separated them from other people. In this we plainly see His mind. So He has given His command to all who will be His children today. The command is to *come out* from the world and be a separate people, II Cor. 6:13-18.

The Bible teaches us that when we come out from among our former associates and are a separate people, we will show it by a *renewed mind*, then we will look different on the outside, and we will be clothed alike.

Many years ago our fraternity adopted a uniform that showed to each other and the world to which group we belonged. Thus we are known and read of all men, and are living epistles of the Lord, II Cor. 3:2.

We are governed largely by our eyes. When we see people clothed like the people of the world, we form our opinion as to what is in their hearts. By our speech, appearance, and conduct, we show what is in our heart and mind, which indicates whether we have come out from the world and want to live as Christians. "Out of the abundance of the heart, the mouth speaketh", Matt. 12:34; Luke 6:45.

Being careful of our clothing, conduct, and conversation will not save us, but will be a testimony to others that we are saved. We must consider what is said in I Corinthians 13. Then what is in the heart will be made manifest on the outside.

We are commanded to stand fast in one spirit, with one mind striving together for the faith of the gospel", Phil. 1:27. Again, "Finally be ye all of one mind", I Peter 3:8. Read this whole chapter.

Now, brethren and sisters, some tell us that we have no Scripture for our adopted uniform, but if we take the Scripture as a whole, we have an abundance of Scripture to teach us to be humble, plain, lowly in mind. Many have experienced

that there is no greater form of dress to keep us from conforming to the world, than our adopted form of dress which has been adopted by the church Rom. 12:2.

Lastly, we read how we will all be clothed alike in heaven Rev. 6: 11; 7:9, 14. We plainly see by this what is the mind of the Lord as to our clothing while being His children here on earth. So let our walk, talk, and appearance be such as becometh children whom the Lord hath chosen out of the world to be His peculiar people.

We are commanded to be a light to the world, but if we look like the world in dress, as well as in talk and conduct, we are no light. Matt. 5:16. We must have all of the armor of a Christian to be a soldier of Jesus Christ. Eph. 6:11-18; II Tim. 2:4.

"The light of the body is the eye", Matt. 6:22 and we receive knowledge by what we see. "Shew me thy faith without thy works, and I will shew thee my faith by my works", James 2:18. *Works* here means obeying the Word of God as given us in the New Testament. Selected.

UNTIL HE FIND

O tender Shepherd, climbing
rugged mountains
And wading waters deep,
How long wouldst Thou be willing
to go homeless
To find a straying sheep?

"I count no time", the Shepherd
gently answered,
"As thou dost count and bind
The days in weeks, the weeks in
months;
My counting, is just until I find.

"And that would be the limit of
My journey
I'd cross the waters deep
And climb the hillsides with unfail-
ing patience.
Until I found My sheep".

WHAT WE MAKE IT

If we look for heartache and sad-
ness
We will find it, from day to day.
Anguish, trouble and heart break,
Scattered all along the way.

Why not look for the sunshine
and roses,
Hearts filled with laughter and
light,
Don't look for gloom, look for glad-
ness.
Like the dawn drives away the dark
night.

Sometimes we are worried and
troubled,
About some sorrow we think might
occur.
If we start to smile, we'll find it
worthwhile.

For we'll chase all the dark clouds
away.

Our life is just what we make it,
If we think sad, we are sad we
know.

If we smile and be gay, chase the
dark clouds away.

Thus no more gloom in our hearts
we will know.

Sel. by Sister Blanche Eberly.

TABLE PRAYER

Our Father, we thank Thee for
this food. Grant us strength of
body and spirit, that during the
hours of this day we may witness
for Thee: in word, in deed and in
spirit. In Christ's name, Amen.

It is very poor policy to belittle a
defective or crippled person. Per-
haps God has created them to try
our faith, patience, mercy and pity.
We that are strong are commanded
to help bear the infirmities of the
weak, Rom. 15:1-3.

DAILY DEVOTIONS FOR MARCH, 1959

MAN'S DUTY

Memory verse, Matt. 7:26, "And
everyone that heareth these
sayings of mine, and doeth
them not, shall be likened unto
a foolish man, which built his
house upon the sand".

Sun. 1—Heb. 12:14-29.

Mon. 2—Prov. 21:8-21.

Tues. 3—Acts 28:20-29.

Wed. 4—Luke 14:15-30.

Thurs. 5—Ezek. 33:1-16.

Fri. 6—Matt. 25:14-30.

Sat. 7—Neh. 9:31-38.

Memory verse, James 4:17, "There-

fore to him that knoweth to do
good, and doeth it not, to him
it is sin."

Sun. 8—II Kings 10:18-31.

Mon. 9—James 1:12-27.

Tues. 10—II Tim. 2:7-26.

Wed. 11—I Cor. 14:1-16.

Thurs. 12—Psa. 116.

Fri. 13—Prov. 4:10-27.

Sat. 14—Luke 19:11-28.

Memory verse, Luke 12:47, "And
that servant, which knew his
Lord's will, and prepared not
himself, neither did according
to his will, shall be beaten with
many stripes".

Sun. 15—Rev. 22:14-21.

Mon. 16—Jno. 13:1-17.

Tues. 17—I Pet. 1:1-16.

Wed. 18—Matt. 7:21-29.

Thurs. 19—II Chron. 25:1-13.

Fri. 20—Jer. 3:6-20.

Sat. 21—Matt. 10:1-15.

Memory verse, Heb. 2:3, "How
shall we escape, if we neglect
so great salvation; which at the
first began to be spoken by the
Lord, and was confirmed unto
us by them that heard him".

Sun. 22—James 4.

Mon. 23—Matt. 22:15-33.

Tues. 24—Rom. 13.

Wed. 25—Tit. 3.

Thurs. 26—I Pet. 2:11-25.

Fri. 27—Prov. 14:27-35.

Sat. 28—Prov. 24:15-34.

Memory verse, Amos 6:1, "Woe to
them that are at ease in Zion,
and trust in the mountain of
Samaria, which are named

chief of the nations, to whom the house of Israel came.

Sun. 29—Matt. 5:1-16.

Mon. 30—Rom. 12:9-21.

Tues. 31—Eccl. 12:8-14.

SUNDAY SCHOOL LESSONS FOR MARCH, 1959

PRIMARY LESSONS

Mar. 1—Jesus Heals the Lepers.
Luke 17:1-19.

Mar. 8—Jesus Heals the Noble-
man's Son. John 4:43-54.

Mar. 15—Jesus Brings a Little
Girl to Life again. Mark 5:
21-43.

Mar. 22—Jesus Heals a Blind Man.
John 9:1-25.

Mar. 29—EASTER. Jesus Lives.
Matt. 28:1-10.

ADULT LESSONS

Mar. 1—The People of Samaria
believe. John 4:27-54.

1—Do you think the Nobleman
was inspired to believe because
of Christ's first miracle, or was
it a combination of several
things?

2—What were the rewards of the
Nobleman's faith?

3—Does the working of the
"Holy Spirit" cause astonish-
ment among men today?

Mar. 8—Healing on the Sabbath
Day. John 5:1-16.

1—In a still small voice the ques-
tion still comes to people. "Wilt
thou be made whole", Why do
not more people hear it?

2—Is sin the indirect cause of all
our sickness?

3—According to scripture the
Jews apparently had no love
for the good things in life. Why
was this so?

Mar. 15—God the Father and Christ
the Son is one. John 5:17-31.

1—What effect does the quicken-
ing power of Jesus have on
men's lives today?

2—What two essentials taught in
the lesson are necessary for
eternal life?

3—Are there men of today bear-
ing witness of themselves?

Mar. 22—Bearing Witness. John
5:32-47.

1—Jesus mentions three witness-
es He had; What is the best
witness we can have for our-
selves?

2—In what ways can we witness
for our Lord?

3—Can we truthfully say: "I re-
ceive not honour from men?"

Mar. 29—EASTER—The Resur-
rected Christ. John 20:1-18.

1—Of what importance should
the resurrection morning be to
us?

2—Can there be any greater love
for Christ than that manifested
by Mary Magdalene?

3—Is it true of us too, that many
of the Scriptural teachings we
do not know nor believe, until
they come to pass before our
eyes?

BIBLE STUDY BOARD

BIBLE MONITOR

VOL. XXXVII

MARCH 1, 1959

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STEADFASTNESS IN THE CHRISTIAN LIFE

The Apostle admonished the Corinthian brethren, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord", 1 Cor. 15: 58. With a similar thought, he wrote unto the Hebrew brethren, "Let us hold fast the profession of our faith without wavering: (for he is faithful that promised)", Heb. 10:23.

This has to do with the life of a Christian - a believer in the religion of Christ, a person whose life and character conform to Christ's teachings - a person who has put-on Christ, "For as many of you as have been baptized into Christ have put on Christ", Gal. 3:27. The outstanding feature of the Christian is that he has life. Not alone the natural life of the flesh, but the new Spirit begotten life of God, which makes him a new creature. This life is energetic, "Let us run the race". In running a race, man is always awake, always alert. The

Christian is of the day, and surely needs to be alert in the sinful and adulterous generation in which we live. Being an ordered life, "The race set before us", the course of the Christian is well defined. The word of God and the example of Christ make His way plain.

Isaiah said, "Thine ear shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left'". So, with the assurance of God's presence and guidance, "Let us hold fast the profession of our faith. It is evident easily seen, our faith in the Gospel and our attachment and obedience to the Lord Jesus Christ. Members of the first Church at Jerusalem heard, believed, were baptized, and then continued steadfastly in the doctrine and fellowship. Thus, we see the Christian life is a persevering life, "Run with patience". There must be patient continuance in well doing. While pursuing the upward life, "Looking unto Jesus". Paul said, "This one thing I do. I press toward the mark for the prize of the high calling of God in Christ

Jesus", Phil. 3:14. Why did he? Because he lived a believing life - "Looked unto the Author and Finisher of his faith". Great faith is great capacity. This we need, for the Christian life is a public life. "We are compassed about with so great a cloud of witnesses."

When asked, "Are you a Christian?" a non-church member replied, "Of course I am. Do you think I am a heathen?" A pertinent question, this, for every professor of faith. At least three who know what kind of Christian you are - whether you are steadfast, unmoveable, holding fast the profession of your faith, etc! 1. Satan knows if you are doing any damage to his kingdom. Knows when you set yourself to the task of God's kingdom. 2. World knows. May not read the Bible but reads the professing Christian. The average worldling has rather an accurate concept of Christian standards. 3. God knows - "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap", Gal. 6:7. From Adam's day till now, foolish man has attempted to hide from God. Then, too, every man can know for himself. When Paul wrote to the Corinthians, "Examine yourselves, whether ye be in the faith", 2 Cor. 13:5, he also wrote, "Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The thought,

"Christ in you", gives stability, comfort, and fullness, "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God", Eph. 3:17-19.

Are we steadfast - that is, well grounded in our religion and rooted and built up in Christ and established in the faith, so as not to be moved away from the hope of the Gospel. Are we well built on the True Foundation - the Foundation which does not disintegrate, break up, crumble. The erosion of time does not change it, for this Foundation is, "The same yesterday, and today, and forever", Heb. 13:8. So, then, if we be steadfast, we are firmly fixed, settled. Even the term "Unmoveable" signifies perseverance, continuing stability, abiding firmness.

We must not be moved by a fear of man. The Apostle said, "We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me", Heb. 13:6. When Nebuchadnezzar issued the decree that all should worship the image which he set up, what did the three Hebrew captives do? "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which

thou hast set up." When Peter and John went in to the temple at the hour of prayer, they saw the lame beggar, the impotent man, asking alms. Said Peter, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk", Acts 3:6. Immediately he received strength and walked. For this the Apostles were commanded not to speak at all or teach in the name of Jesus. Peter and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard". When the Apostles were arrested again and set before the Council, we hear them say, "We ought to obey God rather than man", Acts 5:29.

We must not be moved by the wiles of the devil. Our profession is a declaration of war with him. He will come as a flood to overwhelm us - direct his fiery darts against us - sift us, as he did Peter. Later we hear Peter admonishing of our adversary, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith", 1 Pet. 5:8-9. Then, too, the allurements of the world are ever present. The world is at enmity with God and his people. They hated Christ, who said, "In the world

ye shall have tribulation, be of good cheer; I have overcome the world", Jno. 16:33.

All these, and more - The sorrows and sufferings of our calling call for: (a) Exercise of a vigorous faith. Christ has made us free. "Be not entangled again with the yoke of bondage. Fight the good fight of faith. Quit you like men, be strong."

(b) That we show the constraining influence of Christ's love. Gratitude for past mercies, present happiness, and prospects of eternal joy.

(c) That we experience the cheering attraction of a lively hope. "Faithful is He that promised" who said "My grace is sufficient for thee," "I will never leave thee nor forsake thee", and He is able to supply all our needs according to His riches in glory, by Christ Jesus. Paul was cheered and was able to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the gospel of the grace of God", Acts 20:24.

That we finish our course with joy calls for the supporting and staying effects of holy patience. "That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel", Phil. 1:27.

(d) Continued use of all means of grace, for "He is faithful that promised". We shall reap according as we sow - receive an un-

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changing inheritance, which Peter described as, "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time", 1 Pet. 1:4-5. Has promised an unfading crown, fullness of joy for evermore. Our labors will be rewarded with rest. Our warfare will triumph. Our suffering will have an eternal weight of glory.

A specific course might be recommended - 1. Maintain Christian truth. "Ye shall know the truth, and the truth shall make you free", Jno. 8:32. Paul had written to "Saints and faithful brethren" at Colosse when he said, "Let the word of Christ dwell in you richly,

in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to to the Lord", Col. 3:16. The Psalmist said, of the righteous, "The law of his God is in his heart; none of his steps shall slide", Psal. 37:31. So let us contend earnestly for the faith once delivered unto the saints. 2. Exhibit a Christian profession - Never swerve from a public testifying of your attachment to Christ. Of such, Jesus said, "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty", 2 Cor. 6:18. Not be ashamed of Jesus and confess Him before men. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf", 1 Pet. 4:16. 3. Separation from the world - "Not unequally yoked together with unbelievers". The Apostle speaks of uncleanness, covetousness, foolish talking, jesting as bringing down the wrath of God on the children of disobedience. He says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them", Eph. 5:11. Believers are represented as temples of the Lord, in which nothing but that which is holy is found. The vessels of the Temple needed to be holy and the one who officiated in it also. The Apostles direction, "Not unequally yoked together with unbelievers"

must be urged against the most fatal of all connections, the union of a believer with an unbeliever in the indissoluble bonds of marriage. This union is to be formed in the Lord, and with such a partner as will prove an helpmate for the soul. 4. Pursuing the Christian life with diligence. (a) Heartily - "Whatsoever thy hands find to do, do it with thy might". Be not content with small measures of service, but seek to "abound in the work of the Lord". Never being weary in well doing. A lukewarm service is unacceptable, yea, hateful to God. The Laodiceans, because they were lukewarm, God said, "I will spue thee out of my mouth", Rev. 3:16. If with diligence, then will be "fervent in spirit, serving the Lord". (b) Courageously - Let us "remember Him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds". A sense of weakness is conducive to strength. When the champion of the Philistines defied and terrified the whole army of Israel, David, without armour, defensive or offensive (except for a stone and a sling), went forth against him. The weaker he was in himself, the more confident he was in God; and instead of being intimidated by the threatening aspect and boasting menaces of his adversary, he was assured of victory. If we fight the good fight of faith, we can say,

"Thanks be to God, which giveth us victory through our Lord Jesus Christ", 1 Cor. 15:57. (c) Abiding in Christ - This implies Union and Communion. Remember the tree and its branches. It implies Dependence. Jesus said, "Without me ye can do nothing". It implies obedience. Said Jesus, "If ye keep my commandments, ye shall abide in my love". It implies continuance. Jesus said to the Jews that believed, "If ye continue in my word, then are ye my disciples indeed".

Steadfastness by abiding in Christ brings - 1. Security. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty", Psa. 91:1. 2. Cleansing - Jesus told the disciples, "Now ye are clean through the word which I have spoken unto you", Jno. 15:3. 3. Confidence - "Abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming", 1 Jno. 2:28. 5. Usefulness - "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing", Jno. 15:5. 6. Victory - "Whosoever abideth in Him sinneth not", 1 Jno. 3:6. John, also, assures in his first Epistle, chapter 5:4, "This is the victory that overcometh the world, even our faith".

Summarizing - We need learn that STEADFASTNESS in the

Christian life, requires both the devotion of the heart and the profession of the life., for the way to Heaven is associated with conflicts. STEADFASTNESS is essential to our final salvation. God has provided abundant resources for our comfort and safety. It is not the strength of the enemy without, but the quality of the spiritual life within. The end will amply recompense for the trials of the way. "And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified", Acts 20:32.

Bro. Ray S. Shank
Mechanicsburg, Pa.

UNITY - TO BEST GLORIFY GOD

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God", Rom. 15:5-7. We wish to draw some thoughts from the first sixteen verses of this chapter.

Certainly our Heavenly Father is a God of patience and consolation. We cannot read very far in the Old Testament until we find the absolute truth of this statement in God's dealings with His people. We re-

ceive much patience and consolation from our good parents, but even that is not to be compared with that which we receive at all times from God. "Like-minded one toward another according to Christ Jesus" this language would not compel us to be like-minded and in unity with one who is a drunkard, one who uses tobacco or dope, one who steals, one who uses foul language of any of the weaknesses of the flesh. But we should be like-minded toward those who live according to our Lord and Saviour. We need to use great care, that we are not partial to one or the other in the faith.

How wonderful this christian life could be, if we each could "with one mind and one mouth glorify God?" I feel certain if we have the humility that we should have, realizing God's greatness and our weakness, it would be much simpler to worship together in unity. It is quite interesting and very remarkable, the way Jesus was able to receive so many people, yes, so many vastly different people. Do we have the spirit of Christ, or are we better able to discern and understand individual's faults and weaknesses? "But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth", Psa. 86: 15.

"Neither pray I for these alone, but for them also which shall be-

lieve on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me", John 17:20-21. At this time Christ was praying especially for His apostles, who were to record for us the many events and teachings, as found in the New Testament. What spiritual power the churches would have if we all would obey this prayer. That we all would be one, in purpose, attitude, method, and love for one another, as Christ and God are for each other. Yes, if we could direct and control ourselves to this end, I feel certain that a great percent of the world would believe in Christ.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement", 1 Cor. 1:10. Why is it that we as professors of Christ's church do not obey these New Testament teachings? Is it any wonder that Christ said, "Ye are yet carnal". True unity and love in us will: fashion the heart, open the understanding, soften and sweeten the affection and create a spirit of the love of God, in each of us. "Finally, be ye all of one mind, having compassion one of another, love as brethren,

be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing", I Pet. 3:8-12.

May we notice a few thoughts from the chapter, which our text is taken from, Rom. 15. Verse one, do any of us want to admit that we are not strong in the faith? If not, we should sympathize with one another, be concerned about one another and minister strength to one another. We should be eager and zealous for Christ, yearning, and laboring that we all may obey Him. "If any man will come after me, let him deny himself, and take up his cross, and follow me", Matt. 16:24.

Verse two, we should not seek our own will but rather that the body of Christ might be edified. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me", John 5:30. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men", Rom. 12:16-18.

Verse seven. Can we grasp the concern Jesus had for each of us,

the sacrifice and suffering He was willing to endure, that our sins might be forgiven and that we might be shown the many things which please God and those which displease Him? In this light, as followers of Christ, what concern and brotherly love should we have for one another? How much of our individual carnal desires should we sacrifice for unity, that God might be glorified? V. 11. Is our praise and thankfulness perfect before God?

Verse fourteen gives a big step towards christian unity. That we may be "full of goodness, filled with (Gospel) knowledge and able to admonish one another. Naturally we must have ourselves under Gospel control first.

It is only through God's grace that we are what we are. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service", Rom. 12:1. For whom did Paul labor and suffer, almost night and day, that he might finish his work? Christ sent us another Comforter, the Holy Spirit, that we might be lead in the way of Truth. Does the Holy Spirit work in unity with God and Christ? Will the Holy Spirit help those who do not work in unity: with one another, with Christ, and with God's Word? "Nevertheless we, according to his promise, look for

new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless", 2 Pet. 3:13-14.

Bro. Howard J. Surbey
Taneytown, Md.

OUR OBLIGATIONS TO GOD AND MAN

Do we, as disciples of Jesus Christ, realize in this sinful day, our obligation to God and to humanity? In Ecc. 12:13, King Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man". The conclusion of the whole matter is, that we fear God and keep His commandments; each individual, that is our duty. Why conditions exist as they are, simply because we lack fear in God. If ministers of today would fear God, as God intended, the church would not be in such a sad shape.

Again the first and great commandment, Matt. 22:37, Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". Did this satisfy the lawyer? Would it satisfy lawyers in our day? Jesus said concerning the first and second commandments, On these hang all the law and the prophets. Mark 12:17,

"Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's". A deep lesson to be had, if the Pharisees and Herodians would have gathered the correct meaning. Can we in our day, discern the things that are Caesar's.

God's Word tells us that we should obey the laws of our land, unless they interfere with the teachings of our Lord and Savior Jesus Christ. We are obligated to pay taxes of every nature. Some compare unions to Caesar, the Word tells us we are not to be strikers but rather to work for our bread. In unions we strike along with the crowd. We are greatly obligated to God, that we offend no man.

Offences shall come, but woe to the offender. Christ tells Peter in Matt. 17:27, that he is to catch a fish, the one that first cometh up, in its mouth will be a piece of money. More of our duty to man, 2 Tim. 4:2, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine". Might we hear some say, that is for the preachers. Have we not heard said of some individual, That man's life preached a louder sermon than any sermon I heard. Perhaps it is said of some preachers of today. Our actions speak so loud that they cannot hear what we are saying.

The second commandment is important, Thou shalt love thy neigh-

bor as thyself. The Word tells us, If our enemy hunger, feed him, if he thirst, give him drink. Not speaking of natural but far greater spirits. How can we stand to see the outside world heading down the road to a place called hell? In 1 Cor. 11:18, Paul said, "I hear that there be divisions among you; and I partly believe it". To strive for the Gospel path is our duty to man. That they might see our good works and glorify our Father which is in Heaven.

Bro. Laverne E. Keeney
Lititz, Pa.

OBEDIENCE

Man's obedience is not a factor in Christ's work of justification. Nevertheless for man to withhold obedience to Christ, even in the smallest matters, severs him from Christ, Who is our only ground of merit. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven", Matt. 7:21.

Man's works are not meritorious in the work of salvation, Eph. 2:9, "Not of works, lest any man should boast". And, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost", Titus 3:5. Yet, for man to wilfully withhold his work, or to work for Christ, destroys his only merit,

which is through Christ. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:10.

For man to refuse to obey his Lord, makes him master and lord of himself, instead of allowing Jesus to be his Lord and Master. For Jesus said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you", Jno. 13:13-15.

It should be remembered the apostle Peter had refused Christ's work of feet washing, but, He, Christ (God), had ordained feet washing, as a part in man's "workmanship", "that ye should do as I have done to you". "If I wash thee not thou hast no part with me". We believe Christ gave his disciples and us a perfect example here of feet washing and we should not change the example from a perfect, to an imperfect one. "Ye also ought to wash one another's feet".

To refuse to obey Christ in anything is as much as to say, we know better what is our duty than did our dear Father in heaven, and disproves our love to Christ. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which

sent me", Jno. 14:24.

For man to refuse to obey is to seek to please men and not God. Such was the example of some of the chief rulers, in the day of Christ's Ministry while here in the world. Jno. 12:42-43, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synogogue: For they loved the praise of men more than the praise of God". Should we then seek to please men and not God? If we do, we are not the servant of Christ. Gal. 1:10, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ".

To refuse to obey is to say our works are worth more than the works of Jesus, our Saviour. But for us to obey is not our works, nor Moses' works of the law, but God's good works in which we must walk if we are finally saved. When preceded by faith and repentance, "He that believeth and is baptized shall be saved", Mark 16:16. Jesus said so and He knows. God's mercy will not save a soul that will not obey Him. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God", Eph. 2:8.

But God's grace never saved an accountable person who had no faith. "For by grace are ye saved

through faith", Whose faith? the penitent's. Whose grace? God's. And there is no "washing of regeneration" except through baptism. Christ also loved the Church and gave himself for it, "that he might sanctify and cleanse it with the washing of water by the word", Eph. 5:25-26, And there is no "washing of water by the word" except through baptism. "For we are his workmanship, created in Christ Jesus unto good works".

Oh, if men would only accept the fact that baptism is not man's work, but is the work of God through man, that Jesus does the baptizing at the hand's of His disciples. For it is stated in John 4:1-2, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)" To refuse to obey, is to offend in one point and become guilty of all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all", Jas. 2:10.

For men to refuse to obey is to say, "Lord, Lord," and do not the things that Jesus said, Matt. 7:21. To refuse to obey is to be a forgetful "hearer of the word", Jas. 1:23. To refuse to obey is to know to do good and do it not, Jas. 4:17. And God "now commandeth all men every where to repent", Acts 17:30, So to be pardoned or saved from past sins, the sinner must believe,

he must repent, and then put on Christ by baptism into his death where he comes in contact with the blood that cleanses from sin.

"Baptism doth also now save us", 1 Pet. 3:21, by putting us in contact with the blood that cleanses and really saves from sin. While we do not believe, nor do we repent, nor are we baptized, to be saved, yet without these no one is pardoned, or saved from past sins. So after all, when we meet these conditions, we only place ourselves in reach of salvation. "For by grace are ye saved", Eph. 2:5. We do not purchase it, we do not merit it, but when we meet these conditions God turns over salvation as a free gift, the gift of God's free grace, Rom. 5:18. For when we have done all these things, we are unprofitable servants; we have only done our duty, Luke 17:10.

But if we have not done our duty, then what? We need not expect the blessing without the doing. When God promises a blessing, He places the blessing on the other side of our obedience. "For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ", 2 Pet. 1:11. Therefore "be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1:22. For "faith without works is dead," Jas. 2:20-22, "By works was faith made perfect."

The radio world is being flooded

with the "faith only" theory of salvation; and had we no Bibles, we might be deluded into accepting the theory. The modern radio preachers who are responsible for this theory, by which many souls are encouraged in unbelief and disobedience, do not, cannot believe their own theory, without handling the Word of God deceitfully. It bars all other means of grace and salvation, repentance, hope, preaching, and baptism, all of which have their place in the Bible plan of salvation. This "faith only" theory was never advocated in apostolic times and teaching.

In His last great commission, the Master taught faith, repentance, and baptism for the remission of sins and salvation, and commanded that this great plan be "preached to all nations, to every creature," and promised His presence always with those who would obey, Matt. 28:19-20; Mark. 16:15-16; Luke. 24:46-47. To do all that we are commanded to do, is to be but unprofitable servants. But to refuse to do anything that we are commanded to do, will cut off Christ, our Righteousness, and we become servants of the devil, Luke. 17:10. "Lord, not my will, but thine" is the life-long plea of the man who has Christ for his holiness. "Father, it is so little that I do; help me to do more", is our prayer.

Wm. Root
Great Bend, Kansas.

TOMORROW ALWAYS . . . TOMORROW

How many times does the word "tomorrow" occur in the Bible, when it speaks concerning salvation and the necessity of being born again and becoming a new creature in Christ Jesus?

You may be surprised at the answer . . . for the word "tomorrow" does not occur once! When it comes to the vital and urgent business of being saved, the word "tomorrow" is not to be found in the vocabulary of the grace of God. In truth, it belongs to the devil, and with the clever use of it, he has succeeded in lulling many souls to sleep or leading them into the "never-never" land of "by-and-by".

Satan does not object to a person being saved and getting right with the Lord Jesus Christ, as long as it is to be done tomorrow. If you feel that the Holy Spirit of God is pleading with your soul, yield to Him . . . tomorrow. If you sense that your life is all wrong because of sin and rebellion, take care to set things right . . . tomorrow. If someone hands you a Gospel tract with an urgent warning and loving entreaty, by all means read it . . . tomorrow. If someone graciously invites you to attend a meeting where the grace of God in Christ Jesus is proclaimed, thank the person for the invitation and attend the meeting . . . tomorrow. Only

make sure that you will act . . . tomorrow, and you will cause the devil to rejoice, for he will see to it that tomorrow will always be . . . tomorrow.

But that word "tomorrow" is never to be found in the vocabulary of the grace of God; HIS word is always "today". And, after all, "today" is the only time that you have and with which you can do anything. "Yesterday" is past and buried, beyond recall; "tomorrow" . . . well, you have no assurance concerning it, and one of these days "tomorrow" will be spent on the other side of the grave in the vast expanse of eternity.

There is no "tomorrow salvation" with God. Learn it clearly from His Word: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool", Isaiah 1:18. God wants to reason with you concerning that sin which is ruining you for life and for eternity, and He wants to do it . . . today. "Tomorrow" may be too late for a "conference session", for you may not be able to attend!

God pleads with you in the present. "Today if you will hear His voice, harden not your hearts", Hebrews 3:15. For the man who is deceived by hopes for "tomorrow" may harden his heart beyond all recall! "Behold, now is the ac-

cepted time; behold, now is the day of salvation", 2 Cor. 6:2.

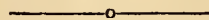
The Word of God cries a warning with a striking portrait of a "tomorrow man", a deluded and deceived individual who lost his soul by foolish reasoning. He said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry", Luke 12:19. But the voice of a holy God cut short his plans: "Thou fool, this night thy soul shall be required of thee!" verse 20.

It is always "night" for the soul where there is no thought for the gracious opportunities of "today". The one who thinks of salvation in terms of "tomorrow" betrays his own soul and despises the only hope which may be claimed.

"Believe on the Lord Jesus Christ, and thou shalt be saved", Acts 16:31. "Repentance toward God, and faith toward our Lord Jesus Christ", Acts 20:21. These are texts for today, for they hold meaning only for today. Tomorrow may well write another story. Against many a life so suddenly removed from the hope of further "tomorrows", there remains to be written only the sad record, "too late . . . too late".

Jesus is tenderly calling today! Hear His voice, and turn, and live!

Sel. by Sister Pauline Williams



NEWS ITEMS

McCLAVE, COLO.

The Cloverleaf Congregation met in Council Dec. 6, 1958, with Bro. Millard Haldeman in charge. Officers for Church and Sunday-school were chosen for the coming year. Bro. Haldeman was chosen presiding Elder for another year. A Brother was received into the Church by letter.

In December, Bro. Monroe Schleming began serving his time, with the Civilian Work of Public Health, Safety and Interests and is located at a hospital in Denver, Colo. We decided to hold our Lovefeast Mar. 28, the Lord willing. Services at 10:30 in the morning, Communion in the evening and all-day services on Sunday. We welcome all to come and worship with us in these services.

Rozella Kasza, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular Council Jan. 3, 1959. The meeting was opened with hymn 266, Bro. Guy Dayhoff read from Heb. 11:1-16 and offered prayer. Our Elder, Melvin Roesch then took charge of the meeting. Sunday-school officers were elected for the new year. The voice of the Church was taken for the election of presiding Elder, Bro. Roesch was re-elected. All business was taken care of in a christian manner.

The meeting closed with singing hymn 451 and prayer by Bro. Howard Surbey.

As we face a New Year we need to be greatly concerned about the rapidly changing world picture. May we as Dunkard Brethren pray without ceasing, that real progress will be made towards realizing the vision of the prophet, when he said, "And they shall beat their swords into plowshares and their spears into pruning hooks; and nation shall not lift up sword against nation, neither shall they learn war anymore", Isa. 2:4.

Sister Margaret Dayhoff, Cor.

EXPRESSION OF THANKS

We are grateful to the Brethren, Sisters and kind friends, for the sympathy and kindness shown to us during these trying hours. We pray that it may be our Father's good pleasure to reward you for the same.

In Christian Love,

D. Paul Reed and family.

BEAUMONT, CALIF.

The little Winterhaven Church has much to thank God for, since I last wrote. We have had many visitors throughout the summer, for which we are very thankful.

Plans have been started for establishing an Old Folks Home, which has been Bro. and Sister Winter's dream for many years. We only pray that God may spare

their lives, to see at least the first buildings constructed. The contractor has plans drawn so work can be started at any time. The legal part of the work has been taken care of and we are praying that 1959 may see the home started.

After a few years' residence here, we are more convinced than ever that the climate of Cherry Valley can do much to make the last years of older people happy. Besides the climate, there is the church of your choice which means much. New homes are going up all around the church and we are glad we have twenty acres owned by the church and brethren, so we cannot be crowded out. The people from Los Angeles have discovered that Cherry Valley has much to offer in home sites, over the smog and traffic there. In the last few weeks many real-estate deals have been made. Orchards are being taken out to make way for new subdivisions. There are a few more acres available near the church, which we wish some of our brethren might secure.

Anyone wanting to bring a trailer in, can park back of the church where all utilities are ready to hook up, by the side of a large cement patio. Our own trailer is empty now and we will welcome any of the brethren, who want to come and see for themselves what Cherry Valley has to offer.

We would be more than glad to

have some loyal elder make his home here. Bro. Swallow's health will not allow him to make the trip, from Santa Rosa as often as he would like and he greatly desires that someone would come in and relieve him. He has his work at Sonoma Mt. and does not feel he can leave what has been started there. We hope to see many of the brethren and sisters at General Conference time. Plan your trip so you can visit both Torreon and Winter Haven.

Ruth Drake

ADDRESS CHANGE

Melvin C. Roesch, R. 2, Mechanicsburg, Pa.

These are the Sunday morning sermons we have recorded in 1958, at the Englewood Congregation.

January: 1 Sam. 17, The Battle of Life.

Ecc. 6, Fatuity of Man.

Acts 26:19, Obedient to the Heavenly Vision.

John 20:12, What meaneth this?

February: John 19:30, It is finished.

Acts 11:19, What is a Christian?

The Christian's hope.

Luke 16:19, The rich man and Lazarus.

March: Eph. 4:20, Temptation.

Gal. 6:9-10, Perseverance.

The Unconsciousness of Sin.

John 15:5, An empty life.

Matt. 3, The seven last portraits of Christ on the earth. 1, Christ the King. 2, Judge. 3, Teacher. 4, Servant. 5, Convict. 6, Convicted or condemned. 7, Triumphant.

April: Phil. 3:10, The power of His resurrection.

Psa. 37, What is our Christian hope? The righteous and wicked will meet at the Judgment day.

"Delinquency". To do the things we ought to do. (God established the home).

Conversion.

May: Ruth 1:22, A mother's responsibility.

Gen. 2:16-17, Temptation.

Dan. 2, The last dream recovered.

June: Preachers, preach the Word.

Col. 3:23; 1 Cor. 10:31, What we do, do all to the glory of Christ.

July: Mark 16, Resurrection of Jesus.

August: Rom. 12, The surrendered life.

Warnings and exhortations.

Luke 1:6, "The home". Does Christ abide there?

September: Acts 6:3, 8, 15; 7, Full of Faith and the Holy Ghost.

John 14:15-17, Jesus at the last Supper.

Micah 3:6, Limitation of man's efforts.

Rev. 3, Luke 18:8, The rules

of the Church.

October: 2 Tim. 3, Perilous times.

1 Cor. 15, Conversion and resurrection.

John 16:1-33, Of Sin, of Righteousness, of Judgment.

(Englewood Lovefeast) Unity, Love, Peace, Communion.

November: 2 Cor. 6:14, 17-18,

Separation from Evil association.

Psa. 34:79, People who bless and put their trust in God, will seek peace and depart from evil.

Matt. 24:6-12; Rom. 8:35, How to live in the midst of the Atomic age?

Ex. 23:14-16; Psa. 65, How is thanks offered up? Spiritual or physical blessing? Prosperity is the enemy of our Spiritual life.

Luke 2:7, (No room for Jesus) Christ is not in the majority of the homes in the United States.

December: Isa. 35:8-9; Matt. 7:15,

Home and the church.

Acts 27, The shipwreck of man's soul or Spiritual life.

The unchangeable Christ child. His name shall be called: Wonderful, Counsellor, The mighty God, Everlasting Father, Prince of Peace.

Where would I have spent eternity in the past year, had I been called?

What are the pages of our life in

1958? Some are prepared to meet God, others unprepared to meet Him. The sinner has no peace, no Christ to meet, but a Judge. How is your heart recorded? Is it full of the Holy Ghost? The tongue, did it speak any evil? Satan has only one thing to give us, trouble. Let us get right with God for the New Year. Are you looking forward to years of pleasure or service for Christ in 1959?

Sister Esther Blocher
Union, Ohio

WITNESSING

I have felt to write a little on what we had in our Sunday-school lesson, of the Acts of the Apostles. We can see much to think about, all through the Acts. We can see we are to call upon the Lord and come unto Him. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved. We are to repent, confess our sins and be baptized. Through conversion and forgiveness of our sins, we shall receive the Holy Spirit.

We can see where the apostles were filled with the Holy Ghost and were led and guided by the Holy Spirit. Where they spake the Word of God with boldness and preached Christ unto the people. Where they did signs and wonders, where they healed among the people and how they witnessed for our Lord. I am

wondering how much we are witnessing for our Lord? We can see where the apostle Paul made a complete change of heart, He believed in Christ, tried to live for God and spoke the truth to the people. He preached the kingdom of God, taught those things which concern the Lord Jesus Christ.

We can see where King Agrippa said unto Paul, "Almost thou persuadest me to be a christian". Paul said' "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds". That they might be as he was, we can see that God was with him and helped him along the way. We have the same God to look to today as the apostles did. I am wondering if we look to God as we should? The Bible tells us, if we seek the Lord we shall find Him. So we seek till we have found Him, that we may truly know Him, or do we just go part way, then stop and think we know Him or sometimes even turn back into sin?

Perhaps we just join the church, but we don't pray and seek till we have truly found Him and know Him as we should. Are we filled with the Holy Ghost and led by the Holy Spirit? Dear ones, as we see the evil around us, that much more we need the Savior by our side. We need to look to the true and living God for help, along the way of life, so that we can hold out faithful

unto the end. May God bless these few words, to His honor and glory, that it may help someone.

Sister Rebecca Beck

Archbold, Ohio.

GOD'S GIFT

The gift of Christ is the highest and fullest manifestation of the love of God to the sinner, ever made from eternity. How is this gift of God to sinners signalized in that sentence to the Apostle? "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins", 1 John 4:10. Why doth the apostle so magnify this gift in saying, "Herein is love", as if there was love in nothing else?

May we not say that to have a being, a being among rational creatures, there is love. To have our life carried so many years, like a taper, in the hand of providence, through so many dangers and not yet put out in obscurity, therein is love. To have food and raiment convenient for us, beds to lie on, relation to comfort us, in all these is love. Yea, but in all these there is no love in comparison with the love in sending or giving Christ for us. These are great mercies in themselves, but compared to God's mercy they are all swallowed up, as the light of candle when brought out to the sun. No, no herein is love, that God gave Christ for us. The apostle would show what is

the noblest fruit that most commends men, the root of Divine love that bears it, he shows us this very fruit of it, "God commendeth his love toward us, in that, while we were sinners, Christ died for us", Rom. 5:8. This is the very essence of that love.

Consider how near and dear Jesus Christ was to the Father. He was His Son, the Son of His love; yea, one with Himself, the express image of His person, the brightness of His Father's glory. "Unto us a son is given", Isa. 9:6, and such a Son as He calls "His dear Son". Again, let it be considered on whom the Lord bestowed His Son? Upon angels? No, but upon men. Upon men, His friends? No, but upon His enemies. This is love and on this consideration the apostle lays a mighty weight, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life", Rom. 5:10.

Who would part with a son for the sake of one's dearest friends? But God gave Him and delivered Him for His enemies. Oh, love unspeakable. Let us consider how freely this gift came from Him. It was not wrested out of His hands by an importunity, for we as little desired it as deserved it. It was surprising, self-moved, eternal love, that delivered Him to us. Not that we loved, but that He loved us.

Thus, as when you weigh anything,
you add weight after weight till the
scales turns, so doth God give one
consideration after another, to over-
come our hearts and make us ad-
miringly to cry, "What manner of
love is this?"

Sel. by Emanuel G. Koonen

SUNDAY

A Day has dawned, a day that's
new,

a day that's now enjoyed by few;
the blessed day our Lord arose,
a day forgotten by His foes.

A time for consecration spent,
the world now spends in merri-
ment;

and soon that blessed day is past,
a day that might be someone's
last.

The child of God, he views this day
in hope, that he might know
God's way
to help the soul that's out in sin
accept his Lord, and worship
Him.

He thinks of Jesus, He who died,
who for our sins was crucified;
and of the debt to him we owe,
the love of God to others show.

Yes, Sunday is a solemn day,
a day to meditate and pray;
a day for singing hymns of
praise,

"I thank Thee for this holy day."

Written by Daniel C. Skiles

October 26, 1958

MY BURDENS TEACH OF HIM

I have learned to love my Saviour
Through the trials He's given me,
Through the pain he lets me suffer
In His blessed ministry.

I have learned to know Him bet-
ter
Through the heartaches I have
known,
Through the bitter disappointments
I've been called to bear alone.

I have found Him in my sorrows
And my grief has drawn Him near.
I have known His precious comfort
In the hours dark with fear.

Through the thorns along my
pathway
Bruising with affliction sore,
I've a fellowship with Jesus
That I'd never known before.

And I thank Him for my burdens
That have seemed to make life dim,
For they've taught me of His
meekness

And acquainted me with Him.

Sel. by Sister Viola Broadwater

TEN REASONS FOR A FAMILY ALTAR

1. It will sweeten home life and
enrich home relationship as nothing
else can do.

2. It will dissolve all misunder-
standing and relieve all friction
that may enter the home.

3. It will hold our boys and girls

to the Christian ideal and determine their lasting welfare.

4. It will send us forth to our work for the day in: school, home, office, store and factory, urged to do our best and determined in what we do to glorify God.

5. It will give strength to meet bravely any disappointments and adversities as they come.

6. It will make us conscious throughout the day, of the attending presence of a divine Friend and Helper.

7. It will hallow our friendship with our guests in the home.

8. It will reenforce the influence and work of the church, and agencies helping to establish christian ideals throughout the world.

9. It will encourage other homes to make a place for Christ and the church.

10. It will honor our Father above and express our gratitude for His mercy and blessings.

Sel. by Sister Blanche Eberly

PRAYER

Our Father, we thank Thee for Thy Son Jesus Christ, who gave Himself for us all. With Thee there is no East, or West, or North, or South but Thine everlasting arms embrace Thy people everywhere. During this season, help us to forget self and serve Thee, more joyously and radiantly than ever before. In Jesus' name.

LET US GO ON

Some of us stay at the cross;

Some of us wait at the tomb,
Quickened and raised together with Christ,

Yet lingering still in its gloom;
Some of us abide at the Passover feast

With Pentecost all unknown—
The triumphs of grace in the heavenly place

That our Lord has made our own.

If the Christ who died had stopped
at the cross,

His work had been incomplete;
If the Christ who was buried had
stayed in the tomb,

He had only known defeat;
But the way of the cross never stops
at the cross,

And the way of the tomb leads on
To victorious grace in the heavenly
place

Where the risen Lord has gone.

So let us go on with our Lord
To the fullness of God He has
brought,

Unsearchable riches of glory and
good

Exceeding our uttermost thought;
Let us grow up into Christ,

Claiming His life and its power
The triumphs of grace in the heavenly
place

That our conquering Lord has
made ours.

Annie Johnson Flint.

Sel. by Sister Bertha Dorsey.

DAILY MEDITATION

I like to sit and read the Book
The Book of Life, I mean,
To read about the life of Christ
And from the pages glean;
Some comprehension of that home
That's free from strife and fear,
And understand the Christ himself
Who always seems so near.

I like to read that Bible verse
About this perfect man, who
Tells us we can see that home
If we do the best we can.
This shouldn't seem too difficult
When lo the price we pay
If we don't follow in His steps
But wander far astray.

It just constitutes a steady job
All seven days a week.
To live the way He said we must
To attain that home we seek.
Might help each one of us a lot
As each day we begin,
To ask His guidance thru the day
To keep it free from sin.

He knows our needs and our
wants
He knows our trials, too,
He knows our every thought and
deed
He knows us thru and thru.
Let's ask for spiritual help we need
Let Him supply the rest,
And keep ourselves in readiness
For that eternal rest.

Thank Him for all the things we
have
And instead of wanting more,
Let's share the blessings given us

With those who need them more.
Let's just thank Him for everything
And let our faith abide,
Follow in His steps that we may
Meet Him on the other side.

THIS YEAR IS YOURS

God built and launched this year
for you,

Upon the bridge you stand;
It's your ship, aye, your own ship
And you are in command.

Just what the twelve months' trip
will do

Rests wholly, solely, friend, with
you!

Your log book, kept from day to
day—

My friend, what will it show?
Have you on your appointed way
Made progress—yes or no?

The log will tell, like guiding star,
The sort of captain that you are.

Contrary winds may oft beset;
Mountainous seas may press,
Fierce storms prevail and false
lights lure,

You e'en may know real stress.
Yet, does God's hand hold fast the
helm,

There's naught can e'er your ship
o'erwhelm.

For weal or woe, this year is yours;
Your ship is on life's sea;
Your acts, as captain, must decide
Whichever it shall be;

So now, in starting on your trip,
Ask God to help you sail your ship.

IT DOES NOT PAY

To have a "good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of our life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

To live at all, unless we live for all.

Sel. from Wiley News
by Sister Shella Stump.

FAITH IN THE GOOD SHEPHERD

Merciful Father, help us to have grateful hearts, for all our blessings. Grant us understanding that we shall want for nothing, if in faith we look to Christ as our Shepherd.

The more good you do the more is required of you and the more you are depended upon. The one who had ten talents was given another talent, Matt. 25:16-28.

KEEP SWEET

Amid the duties of today
In all I think and do and say,
Whether I work, or rest, or play,
Lord, keep me sweet at home.

When household duties claim my
care

And I seemed needed everywhere,
Then tune my heart to praise and
prayer,

And keep me sweet at home.

No matter what the day may bring,
Or night, I pray in everything
My life may glorify my King,
Especially at home.

Sel. by Ruth Drake

James 4:2, "Ye have not, because ye ask not."

God is delighted when His people come to Him in earnest petition. It is God's way of doing things in the world through answered prayer. He looks down with pleasure as His people pray, as their prayers become the avenue for the advance of His kingdom in the world. Every invitation which God dictates gives the assurance of an answer, when we come praying, upon the conditions which He has laid down. God, our heavenly Father, holds Himself in the attitude of a giver. Asking of God lies back of all of God's great movements, in the world. He has said in His Word: "Ask of me, and I shall give thee the heathen for thine inheritance,

and the uttermost parts of the earth
for thy possession."

God has invited us to command
Him in prayer. If we are meeting
with defeat, it is because we have
not laid hold of God sufficiently in
prayer.

Sel. by Sister Jeanette Poorman

SOMETHING YOU CAN'T TOTE AWAY

As you start upon a journey

With your suitcase in your hand,
Packed, perhaps, with things es-
sential

For your trip across the land,
There is something you'll be leav-
ing

That you cannot tote away.
For it's stationed strong and stead-
fast

Like a mountain there to stay.
It's the influence that you've wielded
In the lives of other folks,
By the words that you have spoken,
Maybe vile and filthy jokes;
Yes, the sins that you've committed
That young people may imbibe;
Maybe deeds that wreck your fel-
lows
That in words we can't describe.

Or perhaps it's deeds most noble
That shall bless the souls of men;
Maybe blessed words you've spok-
en,

Or have written with your pen;
Something good and quite uplifting
That shall live across the years,
Helping men to find the Master

Who shall drive away their fears.

—Walter E. Isenhour.

Sel. by Betty Poorman

A SAD HEART MADE GLAD

I walked one day along the road,
No smile lit up my face;

My heart was sad, my eyes were
dull

And weary seemed life's race.

Just then, a lad at play I spied,
He looked up with a smile
And walked on with grateful heart
To brighten my second mile.

My burden was somewhat lighter
But still I felt its weight,
Till I saw another laddie
Weeping outside my gate.

My heart went out in sympathy,
As I sought to quell his grief
Feeling I could love each boy,
Who needed such relief.

So, tenderly, I soothed the ache,
That hurt his little heart
And found my own, once bleeding
sore,
Was freed from all its smart.

Sel. by Montez Zigler

Then Simon Peter answered him,
Lord, to whom shall we go? Thou
hast the words of eternal life. "I
am the bread of life", John 6:48.
There is no other one or source that
can save, but Jesus. I am the way,
the truth and the life.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SUFFERING OF CHRIST

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name", Phil. 2:7-9. Here we find a very short account of Christ's life here upon the earth.

Christ was in the form of God, He was with God and in fact He was God, also read John 1:1-2. Nevertheless He was not filled with pride as man would be, because of His exaltation. He still was obedient unto the heavenly Father and at His bidding, He greatly humbled himself to take on the form of a servant. Yes, not only a servant of God but also a servant of man. He was burdened with the problems of man, the hardships which man endures and even greater hardships than man is made to suffer upon this earth.

He took on the humilities of hu-

man flesh, yes, even such as the humblest of man is subject to, that He might be able to meet and understand all men. He served God, as man, with the utmost of meekness and concern for mankind and its problems. He served man under all conditions, that He might enlighten, help and lead man into the noblest and most lasting avenues of eternal bliss. He obeyed God and served man, regardless of the suffering, even that of the most brutal death.

Let us note just a few accounts of the suffering of Jesus. "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt", Matt. 26:37-39. If you knew that such suffering awaited you, would you be sorrowful? Would you pray? Would you say,

"Not as I will, but as thou wilt"? All this suffering was unjust and for no wrong which He had done.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head", Matt. 27:29-30. Try getting one rose thorn in your finger and note its annoyance, thinking that you are unable to remove it. No doubt you have seen thorns similiar to those of which His crown was made? Do you think they placed them on His head gently? How much mocking and humiliating can you stand? How low they placed Him as they spit upon Him. You may be able to endure some beating with a reed, but let someone beat you upon the head once, and see how painful and terrible it feels. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground", Luke 22:44. These drops were for your sins and for my sins. What a burden it is to sweat in our own toil, but how it must be, if we receive no benefit but the burden of sweating is only for other's benefit?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did not sin, neither was guile found

in His mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously", 1 Pet. 2:21-23.

Christ is our example, we are His followers, how true are we His followers? Do we shy away, deny Him or curse man, when we are asked to follow Christ's steps? Christ did not sin, did not revile His persecutors and did not even have guile in His mouth. What did He do? He committed himself to God, do we? Are we willing to endure all and leave God to give justice and to reward, whether it be good or iniquity? Notice the last part of our text "wherefore God also hath highly exalted him". Do we wholeheartedly leave it to God to reward us? Or are we going to try to get some reward somehow, lest someone else get it?

He "was in all points tempted like as we are, yet without sin", Heb. 4:15. Notice Paul's faith and preaching, "Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ", Acts 17:3. Christ was tempted as man, not as God and we will not be tempted above that which we are able to bear. This Jesus is Christ, our Savior, will we serve Him as such? Will we trust and obey His teachings and none other? Will we be as

much concerned about others' welfare as He was?

THE DEATH OF MODESTY

In this sinful age, what should be the stand of each Christian, each minister of the Gospel and the Religious Press, in the matter of the semi-nude fashions of the day?

This subject is almost untouched. Why? Because modern Christianity considers it "too hot" and leaves it alone. The world is fast undressing in public and much of Christendom is following suit.

The unrestrained freedom of dress in our day is but one aspect of the moral let down in our generation. It is a proven fact that there has been a tremendous moral decadence in society. Quoting from the New York newspaper, *Watchman-Examiner*, we read, "Illegitimacy is so rife that abortion has become an industry". According to a study by Dr. Lewis Terman, of Stanford University, sixty-eight per cent of our brides are non-virgins. He further states, "that sex experience among unmarried girls is twice as prevalent as it was twenty-five years ago."

Along with this general lowering in morals, there has been a radical departure from the accepted dress customs, fashions and taboos of forty years ago. This must be granted by everyone interested in the preserving of our morals and character, as demanded by the Bible.

The present popular near nude attire at our bathing beaches, on the public streets, in our homes, and on our band majorettes has been arrived at garment by garment and inch by inch, with the parents' consent and they paying the cost of such ungodly attire.

In our school days, this stanza from Pope's "Essay On Man" was popular,—

"Vice is a monster of so frightful mien

As to be hated needs but to be seen.

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace".

Does this not apply to our present situation? The voices of protest that were raised in years past, are now inaudible.

The nation does not seem even shocked, when hundreds of college campus men will rush enmasse the girls' dormitories, demand and obtain the only two garments which the girls have not, already, on occasion, dispensed with, for public appearance. Certainly Modesty has died, even at our very seats of higher learning.

It does not require even three fig leaves upon the body, as all the clothing, to get past the censors today. Why? Because the public demands such appearances and gets them. I recently read that pictures about to be released from Holly-

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wood will be so revealing, that nothing will be left to the imagination. Where is our Modesty? Certainly ministers and the press should cry out with bitter protest, the enslaving of our nation into the grossest immodesty known.

Modern undressing is designed for no other purpose than the display of the body. And it is exploited at every possible opportunity. Hardly any kind of gathering today is complete without the appearance of a nude or semi-nude female. And the more daring display, the greater the crowd. What must God think, when He condemned nudity back in the Garden? Certainly the day will come when He will pour out His wrath.

Just where is that thing called modesty today? It is almost a mem-

ory of yesterday. Modesty is no longer considered necessary to the protection of virtue. Scanty clothing is considered a mere matter of choice. And is not frowned on, or disapproved by many religious leaders.

Sex appeal is now regarded as legitimate and normal for both Christian and non-Christian. A minimum amount of clothing is deemed sufficient for sinner or saint. Near nude "queens" are voted in by half-nude church members.

FBI statistics for the U. S. state that in the first half of 1954, forty eight rapes were reported to police every twenty-four hours. Half draped females only encourage the sins that could be largely avoided, if they would dress in modest apparel. God created us male and female. God expects us to so clothe ourselves as to make the differences in our bodies as inconspicuous as possible.

The Roman Catholics speak out on this subject and we quote, "The current mode of dress constitutes a serious offense against modesty, in whose company chastity herself is safer".

Much to America's shame, an attempt in Athens, Greece to stage a bathing beauty contest was called off, because the Greek Orthodox Church cried out against it, "Shame, Shame".

But today the voice of Protestantism is so weak and feeble against sin

and immodesty, that it is not heard. Criticism of the existing order is not wanted, and the existing order of the day is the order of the world. Every born again child of God should cry out against the practice of immodesty. The Bible tells us that our bodies are the Temples of the Holy Ghost. We should not brazenly bare our bodies. Let each of us who have seen this insidious change take place, cry out against it in no uncertain sound.

Let each minister cry out against it. Let the press help stem the tide now flowing against the restraints of proper dress standards, Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame".

Paul R. Myers,
Box 117, Greentown, Ohio.

BLESSINGS WE TAKE FOR GRANTED

What a God-given privilege, those who are children of the great King have, in going to the temple of the God of all Creation. The one Jesus the redeemer of mankind, who established true worship upon the earth and said, Matt. 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it".

Seeing we live in a world of uncertainty and disappointment, we

should rejoice in that we can put out trust in something that is sure. For in this salvation we will never be disappointed. Since I have been denied this privilege, for the last six months through failing health, I look back and see the many times I let something keep me from going to the House of God. How easy it is to say, "Oh well, I won't be missed, or, I will go next time". This is so often done, but when we become ill and are not permitted to enjoy the sweet fellowship with the people of God, it is then that bitter tears flow, but it is too late to redeem these privileges.

Oh, I pray God that none of God's redeemed children, may be denied this privilege of going to the house of God, as your unworthy brother has been. I beseech you, by the mercies of God, do not let these opportunities pass but always be found in the house of God on the Lord's day and be about your Father's business. Surely the coming of the Lord Jesus draweth night.

I crave an interest in the prayers of God's children, that I may be given strength and grace, to bear up under my affliction. May God bless you all.

H. R. Dickey,
Bx. 23 Deer Creek, Ill.

("Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip", Heb. 2:1. Will I? Ed.)

SERVICE OF LOVE

The christian life, is a life of service, to God and man, prompted by love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself", Matt. 22: 37-39.

God demands our love and service to Him first. Love and service to our neighbor or fellow christian, is the by-product of obedience to the first commandment. Love never asks, "will it pay to serve God?" Or will it pay to be good and kind to my neighbor. I find that Christ taught a second mile religion, or rule for christian living. Found in Matt. 5:41, "And whosoever shall compel thee to go a mile, go with him twain". It takes the love of God in our hearts, to do as Jesus said. I am so grateful that Jesus taught us how to live, and how to overcome evil, in His sermon on the mount.

The Apostle Paul never said, will it pay to go on this missionary journey? We poor weak human beings, always like to first stop and consider "will it pay?" The father who welcomed home the prodigal never asked, when taking him back in his rags, "will it pay?" There was no talk about putting him down in the back kitchen to a sup-

per with the servants. Nothing was said about half the family living squandered, and a stranded youth thrown on his hands. No, the father's love was speaking when he said: Make ready the feast, find the best robe; Bring love's most precious ring; let all the house be merry. For my lost Son is found again, and he whom I mourned as dead has come back alive. We are made to cry out, where, oh where, is this love today?

Love never asks, "will the burden be too heavy?" Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light", Matt. 11:28-30. Christ's yoke is easy to every one of us who have completely given ourselves up to His service; because the supreme love of God causes Him to ever bear the heavy end of the yoke. Then why not accept this great invitation of Christ?

Love never asks, "am I doing more than my share?" Love never whines about its work. The christian's joy is in going into the hard places where the need is greatest. The shepherd in Christ's parable does not grumble at the darkness of the night, or the folly of the lost sheep. It is one of his flock that is in danger of the wolf,

and, leaving the ninety and nine in the fold, he seeks patiently until he finds it; then tenderly carries it to safety, and rejoices over it. Nothing can stand in the way of a christian who attacks duties in that spirit. Truly we need more tender shepherds.

Love never asks, "who will get the credit," for bringing the lost to Christ, or for anything good we may do. If our love to Christ is supreme, it is not credit for ourselves which we desire, but credit for Christ.

Love never faints by the way. "and let us not be weary in well doing: for in due season we shall reap, if we faint not", Gal. 6:9. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint", Isa. 40:31. No task is too great, no burden too heavy to bear, if we wait upon the Lord. He will renew our strength daily, by coming to Him in prayer. What a blessed thought.

In combining all the service of love, it glorifies a self surrendered life, we feel the presence of the Divine with us. Which gives the christian life a beauty the world knows nothing of. Why? Because the unconverted have not learned to love the Lord with all their heart, soul, mind, and their neighbor as their self.

Dear reader, our prayer is: That we may give our bodies a living sacrifice unto God, which is our reasonable service.

Sister Sylvia Parker

Troy, O., R. 3

GRACE OF GOD

Matt. 28:18, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth". Why doubt His power? Who gave Jesus this power? Luke 5:24, "That ye may know that the Son of man hath power upon earth to forgive sins". Luke 21:27, "Then shall they see the Son of man coming in a cloud with power and great glory". A power that will subdue all powers. Satan has great power on earth, but he will be subdued sometime by the divine power. Matt. 11:4-6, "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them".

John 1:14, "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth". Marvelous grace of our loving Lord, grace that exceeds our sin and guilt, on Calvary's mount poured out. There where the blood of the Lamb was spilt, Grace that pardons and

cleanses within, Grace that is greater than all our sins. Who dare limit the power and grace of our Lord Jesus? John 8:36, "If the son therefore shall make you free, ye shall be free indeed". John 5:25, 28-29, "Verily, Verily, I (Jesus) say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation", Phil. 3:10, the apostle Paul says, "That I may know him, and the power of his resurrection".

Acts 2:32, "This Jesus hath God raised up, whereof we all are witnesses". The victor over death, hell, and the grave. Seeing this, before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption, there being exalted to the right of God. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. The great power, stronger than man organized powers, the anti-christ will be overcome by the blood of the Lamb. His power is above all powers. This anti-christ has missionaries all over the world and they have much of the wealth

of world under their control. Jesus even had opposing forces in the world, ever since His birth. King Herod first aimed to kill the child Jesus, he sent forth and slew all the children who were in Bethlehem and all the coast thereof, from two years old and under. Thus he tried to make sure that he would get the holy Child Jesus.

There were many different sects at the coming of the Lord Jesus. Jesus was condemned by the majority of all these groups, to be killed. Finally He died on the cross, though He was guiltless, for the great multitude was under the influence of Satan, to destroy the only begotten Son of God. Acts 2:36, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ". Who all men should reverence and worship. For out of the abundance of the heart, the mouth speaketh. This is the decisive factor, whom are we serving or worshipping? Some professors only mention Jesus' name in profanity, but yet repeat man-made prayers often. Many unconverted use Christ's name in vain, in profane language. Many are being deceived in thinking that going to some church, going through some ceremony, rehearsing some prayers and paying tithes, will bring salvation. Do you think that the grace of God will save you, by taking this kind of an attitude?

2 John 1:7, "For many deceivers

are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ". 1 John 4:1-3, "Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; this is that spirit of anti-christ, whereof ye have heard that it should come: and even now already is it in the world". So we see and understand, that this spirit was at the apostle John's day. No doubt was in the world in the days of the prophets. Hereby know we the spirit of truth and the spirit of error. Grace and truth came by Jesus Christ. John 1:14, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth".

John the baptist declared Him saying, Behold the Lamb of God which taketh away the sin of the world. He has brought from heaven the remedy for sin. Some men of today claim they can take away sin and have unlimited power of healing. It was through grace that we might be saved, be born again and receive Jesus' atoning blood, to wash away our sins. Rev. 1:5 "Unto him (Jesus) that loved us, and washed us from our sins in his own blood". Not by a man, who is revered more than a Divine being. "Be not deceived; God is not

mocked. For whatsoever a man soweth, that shall he also reap". Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace". Are we saved, if we are fallen from grace? The law was all ceremonial worship, but now we worship in Spirit and in truth, by the power and influence of the Holy Spirit. The Holy Spirit will teach you all things and bring all things to your remembrance, whatsoever I have said unto you. It will dictate to our conscience what is right or wrong, if we will allow Jesus to come into our life. For the goodness of God leadeth to repentance, or, in other words, the grace of God should lead every soul to repentance. How glorious that the poor sinner is offered such an unspeakable gift. Titus 2:11-12, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world". So it behooves us to do something about our soul.

Grace taught my roaming life,
To tread the narrow road.
Grace can contrive our way,
All our steps by grace display.

Yes, grace is a charming sound,
Grace all our work shall crown,
Grace did from Calvary flow.
Grace for time and for eternity.

Grace is the most delightful theme

This grace that rescues guilty man.
Grace divine, all conquering and
free,

Or, it had never rescued me.

It was grace that quickened me
And grace, my soul to Jesus led.
Grace brought me pardon for sin
And grace subdues our lust within.

Grace that sweetens every cross,
Grace supports us in every loss;
In His grace my soul is strong,
Grace my shield and grace my song.

That marvelous grace of the Lord
By grace we will persevere,
Grace constrains my soul to love,
Grace will bear us safe above.

William N. Kinsley
Hartville, Ohio

WHY THE FIRST DAY, NOT THE SEVENTH?

"For in six days the Lord made heaven and earth and on the seventh day He rested, and was refreshed", Ex. 31:17. It was a day of complete rest for man and beast. It was a human provision for the needs of men. Don't you remember the Lord Jesus said, "The Sabbath was made for man, and not man for the Sabbath"? Mark 2:27.

The New Testament first day of the week perpetuates the principle that one seventh of our time belongs unto God. In all other respects the seventh-day Sabbath is in absolute contrast with the first day of the week. The seventh-day Sabbath commemorates the finished work of the first creation. The first-day Sun-

day commemorates the finished work of redemption, because on Sunday, the first day of the week, the Lord Jesus came forth from the grave.

The seventh day was set apart for man's rest. The first day is set apart for man's service unto God. It is not a christian Sabbath, it is not a New Testament Sabbath, it is an entirely new and different thing. The seventh day was a day of law, the first day is a day of Grace. If you are looking for salvation, by keeping the Law, then it is no wonder that you observe the seventh day; but if you are depending upon the Grace of God - this undeserved favor - then you need to observe the first day of the week, which commemorates the finished work of redemption, namely the resurrection of our Lord and Savior, Jesus Christ.

Now, my friends, Jesus Christ came forth upon the first day of the week, in triumph over the powers of darkness, of hell and of the grave. Thereafter the Sabbath is mentioned in the Acts of the Apostles only in connection with the Jews, except in one case where some Gentiles also heard Paul, as he went to the Synagogue of the Jews to preach to them on the Jew's Sabbath. In the rest of the New Testament the Sabbath is mentioned only once, after the Acts, in Col. 2:16-17, "Let no man therefore judge you in meat, or in drink,

or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come (just a picture of things to come, a type) but the body is of Christ".

Therefore, my friends, we see in this passage in Colossians, that the seventh-day Sabbath is explained to be, to the christian, the believer in Christ, not a day to be observed, but a type, a picture, a shadow of the rest into which the believer enters, when he "ceases from his works" and trusts implicitly, in nothing but the finished atoning work of the Lord Jesus Christ. Now, what does the Sabbath mean to me as a believer in Christ? Certainly, not a day to be observed as sacred, not a day in which I should cease all activities. Why? If you are going to observe the Old Testament Sabbath, then you will not even travel more than seven-eighths of a mile on the Sabbath day. If you are depending for your salvation upon keeping the law, or upon your observance of the Sabbath, then why don't you stay in your own home all of the Sabbath day? According to Ex. 16:29, "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day". If you hope to gain favor or merit with God by your Law observance, then listen to

what God says in Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from Grace".

Now, my friends, may I say parenthetically, that the expression "fallen from Grace" is not as usually supposed, a loss of salvation through breaking the law, to the contrary, the Holy Spirit, through Paul, here warns the Galatians against trying to keep the law as a basis for the hope of salvation. Law or Grace? Rom. 8:2-3, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh".

Gal. 3:19, "Wherefore then serveth the law? It was added because of transgressions, till the seed (Christ) should come to whom the promise was made". Gal. 3:24-25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster". Gal. 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons". Christ offered himself upon the Cross, that we might be justified by faith in

Him. Now, we are no more under the law, but under Grace.

Grace provides righteousness for man, the Law tells us what man must do for God, Grace tells us what Christ has done for men. The Law reveals sin, Grace covers sin. The Law condemns the sinner, Grace forgives him. The Law blesses the good, Grace saves any who repent. The Law demands that blessings be earned, Grace is a free gift. The Law brings death to the guilty, Grace gives life to the dead. The disciples came together to remember the Lord, with breaking of bread on the first day of the week. The christian's day is the Lord's day.

Sel. by Bro. Wilfred C. Hoblit
Greenville, Ohio

NEWS ITEMS

NOTICE — FIRST DISTRICT

District Meeting of the first district will be held at the Shrewsbury Cong., April 14-15. The Delegates will be expected to be present on April 15 before 10 a. m., in time to appear before the Credentials Comm. before the organization of the meeting. Three delegates are allowed each Congregation. The business meeting proper will convene at 10 A. M., April 15. The call for Elder's Meeting will appear on the printed business.

Notices have gone out to all congregations, giving these and other details. In order to expedite the re-

turn of necessary information, notices have been sent to a responsible member of each Congregation direct, where the presiding Elder is not resident. All who receive notices from the undersigned will please see that the information requested is furnished promptly.

Ord L. Strayer,
District Writing Clerk.

GRANDVIEW, MISSOURI

The Grandview Dunkard Brethren Church met in Council Jan. 17, 1959, at 7:30 P. M. Meeting opened by singing hymn no. 384. Bro. John Ruschhaupt read Col. 3:1-17 and led in prayer. Elder H. I. Jarboe then took charge. Election of officers was taken for the coming year. It was decided to call the new church the Grandview Dunkard Brethren church.

As the weather has been very cold and disagreeable, work on the church has progressed slowly. At present, we are having services in the basement of the church. We invite any who are passing through, to stop and worship with us. Closing hymn no. 451. Closing prayer by Bro. H. I. Jarboe.

Sister Bertha Jarboe, Cor.

IN APPRECIATION

I want to thank all the dear Brethren and Sisters for the prayers which were offered for me, while in the Hospital and since returning home. Also for the many get-well

cards, sunshine box and flowers.
May God bless you all.

Sister Etta Cline
R. 2, Greentown, Ind.

CHERRY VALLEY, CALIF.

The Winterhaven church rejoiced to have Brother and Sister Paul Myers and Sister Civilla Myers come into our midst on Dec. 22. They spent Christmas with relatives in Palos Verdes, returning the following Sunday when Bro. Paul commenced a two-weeks series of meetings. It was a God-given privilege for each of the members of Winterhaven to be permitted to attend a series of meetings again. Bro. and Sister Winter had not been able to enjoy that happiness for over thirty years, but God abundantly blessed them with health and strength so they were present at every service. Our attendance was not large, but we were richly fed on the truths of God's Word. I am sure I can voice the sentiment of each one here, that we were inspired and greatly helped by the meetings.

A few thoughts gleaned from Bro. Paul's sermons will help you to enjoy what we were privileged to enjoy for two weeks:

Diamonds are more expensive than coal because they are scarcer. There is no other blood that offers salvation but that of Christ.

Life is a voyage, from the shore of birth to the shore of death.

There is no changing trains or coming back on the trip.

We must choose the right way just as God has given it, since He has only one road to Heaven.

A man who was going the wrong way on a one-way street was stopped by an officer. He started to turn around in the traffic, but the officer quickly told him he couldn't do that. He replied, "Step back, I think I can". God is our officer and we must be sure we are going the right way.

If we do not use the strength God gives us we are of no use. Christ's coming is near at hand and if we are ashamed of Him now, He will be ashamed of us then.

We are the clay, God is the Potter. Clay never dictates to the Potter. A gob of clay is useless, we must have Christ to mold us into a useful vessel. Men are getting too big today to knuckle to God.

If we are not willing to forgive, we cannot expect forgiveness from God.

There was only one door to the Ark. Christ says, "I am the door". We should be a better christian today than we were yesterday.

If we are abounding in God's love we must witness for Christ. If we buy a new auto and like it, we willingly tell others. If we have a favorite recipe we pass it on to our friends. Do we tell others about Christ's love for us?

God is pleased when we pray but

not when we criticize others.

The world is getting more wicked year by year, day by day and hour by hour. We can have peace in Christ such as the world can never give.

Christ loved as no one else, because He asked forgiveness for His enemies.

The Word of God is a mirror.

God's way up is down through humility.

As a new year's resolution, let's write Jas. 1:4 in our hearts for our daily help, "But let patience have her perfect work, that you may be perfect and entire, wanting nothing".

On Jan. 17, Bro. David Skiles, with his parents, brought our Elder, James Swallow and wife from Sonoma Mt. They remained until Tuesday morning and we had services Saturday and Monday evening, as well as Sunday morning and evening. Bro. Skiles preached Sunday evening.

The fellowship of those of like precious faith means much and we extend a warm invitation to any brother or sister to come and worship with us.

Ruth Drake.

OBITUARY

MRS. CHARLEY O'BRIEN

Sister Malinda May O'Brien died Nov. 24, 1958, aged 83 years, at the Sylvan Retreat, where she had been a patient for six years.

She was a daughter of the late William and Margaret (Howel) Clark. She was a member of the Dunkard Brethren Church at Antioch, W. Va.

Survivors include: a daughter, Mrs. Rosa Evans, Cumberland, Md.; a sister, Mrs. Margaret Goldsworthy, Elkins, W. Va.; four grandchildren, nine great-grandchildren and one great-great-grandson. Funeral services were conducted at the Hafer Funeral Home, by Wayne J. Eberly, pastor of the Livingstone Church of the Brethren. Interment in the Abe Cemetery near Ridgeley, W. Va.

Irene Harris, Cor.

THE SIX MIRACLES OF CALVARY

4. THE OPENED GRAVES

"And the graves were opened", Matt. 27:52. This being the fourth miracle of Calvary and following so closely with the others, that the disturbance among those rocky tombs must have been almost uncomprehendable, the climax of what had just gone before.

First, let us consider the facts as stated by Matthew, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many of the saints which slept arose". By means of

the earthquake were the graves opened, and it seems that most, if not all of them, were situated at or about Calvary. It is certain that there was a graveyard at Calvary, because Joseph's new tomb was "nigh at hand".

Further, if the opening of the graves was meant for a testimony to the power of Christ's death, then it would be only reasonable that the graves would be close by or locally connected with the cross. That the graves were not far from Jerusalem is also evident, from the fact that the saints which arose "went into the holy city, and appeared unto many".

Now that the opening of the graves and the rending of the rocks were so near the same, why, then, the distinction between the two? For one reason, the rending of the rocks was an evidence of force, the proof of power. The opening of the graves was an evidence of design that pointed far into the future. The rending of the rocks gave no prophecy of the future, while the opening of the graves did. It was the budding or beginning of the time pointing toward the resurrection.

The graves or sepulchers that the Jews used at the time of Christ, according to Peloubet's Dictionary, was a natural cave or an artificial imitation of one. If the owner's means permitted, they were commonly prepared before hand and

often stood in gardens, by roadsides, or even near adjoining houses. Those that were not otherwise noticeable were often whited, Matt. 23:27.

If the rocky doors of the graves were opened by the earthquake, only to permit the bodies to come forth, then the earthquake would not have been till the time for their coming forth. Those graves were opened to view, from Friday afternoon till Sunday morning; exposed to all the spectators that might pass that way. No effort to close them; it would not have been permitted, because it was over the Sabbath. Opened, yes, for a testimony pointing into the future.

From Matt. 27:53 we note that the bodies did not come out of their graves until "after His resurrection", although the grave were opened by the earthquake at the instant of His death. Further, we find that only part of them were opened, and only those that were close to Calvary or Jerusalem. It was only the graves of the saints, God's children, Christ's people. There was no grave opened, no body uncovered, whose soul then disembodied, did not have a saving interest in the death, to which the opening of the graves was the wonderful response.

What sort of resurrections were these? Also, why were those graves opened at all? Later, there were instances of the "better resurrection"

the spiritual with an incorruptible body. Or were they like in the event of Lazarus, the body only revived and was called back to life? Surely, it can be proven by the Scripture, that they were resurrected with some type of a body which was recognizable in the Holy City, and if not, why their appearance? However, the point at issue is, that the opening of the graves implies that they were not resurrected with a Spiritual body "to the better resurrection". The thought that grave doors must be opened for the coming forth of spiritual bodies is self-contradictory. A spiritual body has spiritual attributes. John 20:26, "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you". This being eight days after His resurrection, and He being in His risen body, which is a type or model of the true resurrection of His people. Now, the spiritual resurrection does not require the literal opening of the graves, any more than the soul requires the breaking down of walls or ceiling, for its departure from this world.

Turn to Matt. 28:2-6 for a demonstration of the resurrection of Christ's body from the grave. The great stone that was placed at the door of the sepulchre, with the seal of the government upon it, was not rolled away of necessity for the resurrection of the body of Jesus.

But an Angel came down from Heaven, to roll it away and that very soon after His resurrection. It was done to show His disciples and the Jews that His tomb was empty, thus definitely convincing them of His resurrection. At the time the Angel "rolled back the stone from the door, and sat upon it", he also answered those two women and said, "Fear not ye: for I know that ye seek Jesus, . . . He is not here: for he is risen". At that time Christ was not there.

When Lazarus was raised he was called back into his natural body; therefore, the command was first given, "Take away the stone". Note the harmony between those graves of Calvary and that of Lazarus, these human beings were not resurrected unto their spiritual resurrection, but only their bodies were called back with a type known unto the people.

The question may arise as to why a limited number? It was not the final resurrection. It was not a discrimination between saints; for the righteous are all precious unto Him. The resurrection of a few of their number was enough, for the purpose of their present instruction. There were enough opened to furnish proof of the power of the cross, and what that power taught by the opening of those graves, was taught to God's people for all time.

Further, it was a symbol of the idea or fact which it represents. We

learn, the Lamb is a symbol of meekness, although the meekness it symbolizes in the human mind is far more precious. Under the Old Law the lamb slain pointed to the crucified Christ, because its shed blood answered as a remembrance of certain ceremonial sins; although that was only typical and as nothing compared with the real offering and shed blood, for our sins or the sins of all mankind of all ages.

The opening of those few graves was a symbol of the glorious resurrection of the body which shall be incorruptible, eternal. Now, whatever had made it possible for the righteous, whose bodies go to the grave in corruption to be raised in incorruption, was now atoned for. That opening of those graves and that resurrection was the token or symbol, taught unto the people of the "better resurrection" which is yet to come. Further, the resurrected body implies the presence of the spirit to which it belongs. Whatever made it possible for the spirits to be freed from prison? Jesus, the Savior of the world, entered the conflict with Satan and through victory, released the souls which were held in captive, by him who had the power of death, spiritual death.

In regard to the number of graves that were opened, we can only gather what is inferred from the facts mentioned. The word "many" must be accepted as it stands. We

find other expressions almost like it, "Thou shalt be a father of many nations", "Many shall sleep in the dust of the earth", "Joseph had a coat of many colors". The object of this resurrection and those opened graves was to prove Christ's power to free the spirits, who had died in ages past. Now, to do this, to the knowledge of the living, called for the resurrection of the body from the open graves.

Christ's sacrifice and death was the cause of the graves opening. His death destroyed the power of death, spiritual death, "the sting of death is sin", 1 Cor. 15:56. Death entered into the world by sin, and death is the penalty of sin. Therefore, the death of Christ upon the cross, who had no sin, was the bearing for His people of the penalty of sin.

Spiritual death is the separation of the soul from God, while the corporeal death is scarcely more than a mere shadow of death. "His death had set open the prison doors, and left the way free. His resurrection was the use of that freedom. His death secured for His people their resurrection blessedness. His resurrection was the bestowal of that blessedness upon His people", Nicholson.

In His death was our sins atoned for; His resurrection was the certificate of that atonement. His death is the grave torn asunder; His resurrection is the dead bodies of His saints coming forth, from their

graves in a newness of life.

Of such redeeming power was the death of Jesus, that "the graves were opened" and here are no longer any obstacles for those who keep His commandments, from being delivered now from spiritual death. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life", John 5:24. He shall never die spiritual death.

At the very time of Christ's death man's sin was atoned for, the sacrifice was complete. The graves were not only partly opened: the plan of salvation was not only partly finished. The work was complete. Christ said, "It is finished" and we can add nothing to His work. Our salvation from sin is in Him complete. it is perfect. Now, what must we do? All mankind, both high and low, bond and free: receive Him, believe Him and keep His sayings. To believe means much, remember "he that believeth not shall be damned".

Walter Coning in The Vindicator.

MY PILOT

When I set sail for o'er the sea
Christ, my Pilot, will be with me
He'll guide my Bark o'er the rag-
ing foam
Until I reach my Home, sweet
Home.
When I have crossed the Bar.

When my life on earth is o'er
And I reach the other shore
I'll go to dwell in that Heavenly
place
Where I'll meet my Pilot, face to
face.
When I have crossed the Bar.

My life on earth will not be long
Until I sing my farewell song
And then in Heaven I'll take my
place
Where I shall meet my Pilot, face
to face.
When I have crossed the Bar.

My Pilot will gladly see
That I will safely cross o'er life's
sea
And bring me to that Heavenly
place
Where I shall meet my Pilot, face
to face.
When I have crossed the Bar.

Mother, children, friends, loved
ones and all
You, too, with me, will answer the
call.
That in Heaven, too, you will find
a place
Where you will meet, face to face.
When you have crossed the bar.

Farewell, dear friends, I'll bid
you adieu
No more, on earth, I may never
see you
But I hope to meet you in that
heavenly place
Where we'll all meet our Pilot, face
to face.

When we have crossed the bar.
Written by Bro. Joseph P. Robbins
PO Bx. 34, Potsdam, Ohio

HYPOCRITICAL SINGING

The singing of a hymn should be a great experience for us — it can be a prayer, a testimony, a praise, an invitation to others. Some interesting comparisons have been written on the hymns we sing:

We sing "Sweet Hour of Prayer," and content ourselves with ten or fifteen minutes a day (if that much).

We sing "Onward, Christian Soldiers," and wait to be drafted into His service.

We sing "O for a Thousand Tongues," and don't use the one we have.

We sing "Blest Be the Tie That Binds," and let the least little offense sever it.

We sing "Serve the Lord with Gladness," and gripe about all we have to do.

We sing "We're Marching to Zion," but fail to march to Sunday School, Prayer meetings, or Church.

We sing "I Love to Tell the Story," and never mention it all year.

We sing "Cast Thy Burden on the Lord," and worry ourselves into nervous breakdowns.

We sing "The Whole Wide World for Jesus," and never invite our next door neighbors to Church.

We sing "Throw out the Life-

line," and content ourselves with throwing out a fishing line.

Sel. by H. Demuth

A REVIEW

During the past year the Winterhaven Congregation had Bible study each Tuesday evening and one of the neighbor ladies, who attended very regularly, wrote the following article

We have studied the birth of our Jesus

And of the men who followed our Lord.

Also of the men who crucified Him And died for denying His Word.

We learned of the women of the Bible,

The great and the humble, too,

Of Mary, the mother of Jesus,

Of Ruth, so honest and true,

Of the women at Jesus' sepulchre,

Of His ascension in Luke 24:51.

We learned of the tears and the sadness,

As He died to save men and you.

Those who were true and served God,

Like James, and John and Paul,

Samuel, and Daniel, and Moses,

I couldn't begin to name all.

Of Joseph cast out by his brothers

And David, who reigned after Saul.

There was Moses who was saved from Pharaoh,

And the great missionary, Paul.

Of Matthew, Mark, Luke and John,

Of the Acts of the Apostles we learned,

Of Paul who wrote to the Romans,
Of such as the returned prodigal
son.

We read of the fig tree that withered

And sight given to a man born
blind.

Of Peter's net filled with great
fishes

And Lot's wife, who was left behind.

Now I could go on and on

Telling of the Lord's teachings to
man,

If you want to know all about Him
Read your Bible and let your light
shine.

AFFLICTIONS

If there is any one class of the human family, to whom my sympathies are extended more than another, it is the class known as the afflicted. To those who are in the bloom of health, whose cheeks are tinged by a ruddy glow, whose form exhibits both mental and physical that of a healthy and hearty person; to such it is idle and nonsense to tell them of afflictions. They may express and feel in their hearts, for those who are afflicted, but they never really realize the strain of afflictions.

Afflictions, when rightly appreciated, teach us several lessons. They teach us the value of health. How gladly does the invalid, as he recovers from a long and severe illness, hail the first signs of return-

ing health. The sun never shone brighter than on that morning, as one is allowed to take the first steps from the sick bed. The beauties one sees out of doors could never be expressed by others.

Afflictions should teach us patience, that which is so much easier to talk of than to practice. I believe that we can all benefit ourselves, not only for this world but for the next, by practicing a little patience. Our sufferings may be severe, our trials great, but let them not prevent our smiling and enjoying the blessed privileges of life. You will attract the attention and receive the sympathies of your fellow-man sooner, by wearing a cheerful countenance than a down-cast look and continual grumbling.

Afflictions are blessings in disguise. I believe that everything, not brought on by sin, is for our good; though we may not realize it at the time. God is good and continually watches over His children. Afflictions teach us submissiveness unto God. Resignation unto God's Will is one of the first rules a christian must learn. Oh, how many disregard and even carelessly violate God's Holy Word.

If we regularly ponder over all the blessings that we have been favored with, we will be made to love and serve God faithfully. Sometimes it is necessary to punish a child, it is just as necessary to punish disobedient christian children.

If you are afflicted in any way, you will find such is easier born and much less painful, if you bear it with fortitude and resignation rather than lamenting and fussing over it. Christ suffered and died that we might live eternally. His sufferings were brought about because of sin, not because of that which He did. Did you ever stop and think, how much less your sufferings are than your sins? Tell your problems to the great Physician and if not cured you definitely will be relieved. "Come unto me, all ye that labour and are heavy laden, and I will give you rest", Matt 11:28.

My prayer has always been that I may be permitted to daily take my burden to the Lord in prayer, before He calls me home. He will give us the freedom of mind to lighten our problems and allow the joys of life to over-shadow them. May we each be remembered among the redeemed in Heaven, there to mingle our voice with His faithful and raise it in a melody of praise unto Almighty God, the Creator of healing balm.

Sel. by Emanuel G. Koonen

LET'S WATCH OUR CONVERSATION

Most christians, I find, help each other very little in ordinary conversation and often do each other much harm. There are few who can talk for any length of time, without descending to speech that is not

only unprofitable, but positively harmful.

That is a plan in our lives which should be dealt with seriously. It often happens that all the good effect of a service will be destroyed by light and unworthy conversation after the meeting. This is a sad fault, for the ministry of any church should be no more than a public expression of the pure spirituality, which is the regular day by day life of such as are a part of it.

The minister himself should simply carry into the pulpit on Sunday, the same spirit which has characterized him all week long. He should not need to adopt another voice, nor speak in a different tone. The subject matter would necessarily differ from that of his ordinary conversation, but the mood and attitude expressed in his sermons, should be identical with his daily living.

Harmful or vain speech blocks revival and grieves the Spirit, more than we are likely to realize. It destroys the accumulative effect of spiritual impressions and makes it necessary each Sunday, to recapture the devotional mood which has been lost during the week. Thus we are compelled constantly to do over again, the work of last week and to retake ground lost by unprofitable conversation.

It is not desirable that we form the habit of constant religious chatter, when we meet with our friends. There is no surer proof of our basic

levity of character, than the careless way religion is often discussed among us. I do not here plead for more religious talk. Religious shop talk can be as dull and boring as any other shop talk and what is worse, it may become insincere and meaningless.

The ideal to aim at is a chaste, natural and love-washed conversation, at all times, whether we are discussing things on earth or things in heaven.

Sel. by Sister Jeanette Poorman

THE RULE OF THREE

Three things to be — brave, gentle, and kind.

Three things to love — purity, truthfulness and honor.

Three things to think about — life, death and eternity.

Three things to govern — temper, tongue and conduct.

Three things to admire — power, gracefulness and dignity.

Sel. by Betty Poorman

HE LEADETH ME

In pastures green? Not always;
sometimes He

Who knoweth best, in kindness
leadeth me

In weary ways where shadows be;
Out of the sunshine, warm and soft
and bright,

Out of the sunshine, into the darkest
est night.

I oft would faint with sorrow and
affright

Only for this—I know He holds
my hand.

So, whether in the green or desert
land,

I trust, although I may not understand.

So, whether on the hilltops high
and fair

I dwell, or in the sunless valleys
where

The shadows lie—what matter? He
is there!

Where'er He leads me I can safely
go;

And in the blest hereafter I shall
know

Why in His wisdom He hath led
me so.

Sel. by Ruth Drake

THE RISEN CHRIST

The Crucified was laid to rest—

His earthly labors o'er—

In Joseph's own new sepulchre

Where none had lain before.

Among the people everywhere

A startling rumor spread

That on the third day He would rise

And live again, though dead!

The High Priest gave authority

To seal the entrance tight,

And ordered Roman soldiers there

To watch by day and night.

The Sabbath of the Jews began,

Then came the second day—

While in the closely-guarded tomb

His lifeless body lay.

Throughout the watches of the night
 The hours dragged on apace—
 The Day of Resurrection dawned—
 An earthquake shook the place!

God's power loosed the bonds of
 death,

And through the open door
 The Risen Christ came from the
 tomb

To live forevermore!

O Lord of Life, O Risen Christ,
 I give my heart to Thee!
 I know that my Redeemer liveth,
 And that He lives for me.

Sel. by Sister Roberts.

—o—
 We must be like Daniel, learn to
 stand alone with God, to withstand
 all the issues of evil and powers of
 the Devil. "Submit yourselves there-
 fore to God. Resist the devil, and
 he will flee from you", Jas. 4:7.

—o—
 A faithful, honest, trustworthy
 person can be relied upon wherever
 they are and under any circum-
 stances and conditions, doing things
 just and right regardless of the
 cost, 1 Sam. 20:4.

SUNDAY SCHOOL LESSONS

FOR APRIL 1959

PRIMARY LESSONS

April 5 — (Review) New Life
 in Spring. Gen. 1:11-12; Psalms
 104:10-24.

April 12 — Abraham, A kind Un-
 cle. Gen. 13:1-17.

April 19 — Abraham, kind to
 guests. Gen. 18:1-8.

April 26 — Rebekah at the Well.
 Gen. 24:1-20, 58, 66, 67.

ADULT LESSONS

April 5—Feeding the Multitude.
 John 6:1-15.

1—Can we give illustrations or
 experiences of a small offering
 given to Jesus, resulting in
 more and greater blessings to
 others?

2—What was the lesson Christ
 intended for the people to gain
 from this miracle?

3—What was the basis of this
 people's confession of Christ
 and His position?

April 12—Christ Walking on the
 sea. John 6:16-31.

1—Does the presence of the Holy
 Spirit have a stilling effect on
 the tempests in the Churches?

2—When are we most interested
 in having Jesus do the apparent
 impossible?

3—Did the people seek out Christ
 because of carnal desires?

April 19—I am the Bread of Life,
 John 6:32-51.

1—In what ways can we eat the
 Bread of Life?

2—What is the Spiritual fullness
 that Christ implied when he
 said "I am the bread of life"?

3—Do we realize how valuable the bread of God is to our Christian livelihood.

April 26—Doth this offend you. John 6:52-71.

1—What are some of the reasons that the truth of this bread of Life teaching, was then and is today misunderstood?

2—Was it lack of humiliy that caused the disciples to be offended at Christ's saying?

3—What is the difference in those going back in verse 66, and those who can make a statement like Peter in the next verse?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL

IGNORANCE

Memory verse Jn. 1:10, "He was in the world, and the world was made by him, and the world knew him not".

Wed. 1—Eccl. 8:1-15.

Thurs. 2—Job 8.

Fri. 3—Amos 3.

Sat. 4—Micah 4:6-13.

Memory verse, Rom. 10:3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God".

Sun. 5—Eph. 4:17-32.

Mon. 6—Jno. 15:12-27.

Tues. 7—Isa. 59:1-8.

Wed. 8—Job 21:14-34.

Thurs. 9—Matt. 13:1-17.

Fri. 10—II Peter 3:1-14.

Sat. 11—I Cor. 8.

Memory verse, Matt. 22:29, "Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God".

Sun. 12—Jno. 9:13-31.

Mon. 13—Judges 2:6-15.

Tues. 14—Jer. 4:22-31.

Wed. 15—I Peter 1:13-25.

Thurs. 16—Jno. 16:1-20.

Fri. 17—Acts 17:16-31.

Sat. 18—Zech. 7.

Memory verse, Mark 7:9, "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Sun. 19—Jno. 4:7-14.

Mon. 20—Jer. 8:1-13.

Tues. 21—Matt. 15:1-20.

Wed. 22—Eccl. 9:7-18.

Thurs. 23—II Cor. 4.

Fri. 24—I Jno. 2:1-17.

Sat. 25—Luke 12:41-59.

Memory verse, Jno. 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit".

Sun. 26—Rom. 10:1-13.

Mon. 27—II Tim. 3.

Tues. 28—Psa. 32.

Wed. 29—Prov. 12:10-28.

Thurs. 30—I Thess. 5:1-11.

BIBLE MONITOR

VOL. XXXVII

APRIL 1, 1959

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

"AFTER THAT I AM RISEN"

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection", Acts 1:21-22. For a few thoughts we want to consider the certainty of Christ's resurrection, from other sources than the usual accounts as given in the four Gospels.

First we find the unquestionable certainty of His resurrection, in the mind of our Lord and Savior himself Matt. 26:32, "But after I am risen again, I will go before you into Galilee". This statement was made before He was even arrested, on the way to the Garden of Gethsemane. Christ had told His disciples often throughout His ministry, various facts dealing with His suffering, death and resurrection. Here He only knew of the nearness of these events and He speaks of them as already past. Not only His arrest, suffering and death, was a reality in His mind, but also His resur-

rection. Now sorrow is coming to each of you, which you do not understand now; but after I am risen again, you go to Galilee and there I will meet you.

At the time of the fore-going paragraph, there was much uncertainty and wondering in the minds of the Apostles. But this is not the case now and we rather find a very definite understanding, in our text which took place shortly after Christ's ascension. Yes, Judas betrayed our Lord and then went and hanged himself, because of the remorse caused after he realized just what he had done. Therefore only eleven disciples were left and another must be chosen to fill his place, according to the prophesies in the Old Testament, Psa. 69:25. Notice in our text what the disciples were primarily to do, "witness of His resurrection". It was no more a question of whether He would suffer, whether we will allow Him to suffer, what we will do after He leaves us or whether it all is to end with Christ's death. Why not? because we know of a certainty that He was resurrected, that He was

the one Who was to shed His blood for the sins of man, that He was the Son of God and furthermore that we are to witness about His teachings and resurrection, in order that men might believe on Him and accept Him as their Savior.

"But now is Christ risen from the dead, and become the first fruits of them that slept", 1 Cor. 15:20. Yes, He is risen and that only as the firstfruits, for afterwards we also may be risen in a newness of life, also with a spiritual body rather than a carnal earthly body. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole", Acts 4:10. This Jesus Christ of Nazareth, whom ye crucified, "whom God raised from the dead." We find no sign of doubt, but these early apostles definitely believed that God had raised Jesus from the dead. This earth has had many good teachers throughout time, but each one has died and someone knows just where he was buried and still lies in decay. This is not true of our Lord for God raised Him up and called Him, to be with Him in heaven because of His faithfulness while upon the earth. We are now having our chance, will we be ready when He comes for His faithful?

"And with great power gave the apostles witness of the resurrection

of the Lord Jesus: and great grace was upon them all", Acts 4:33. How much power are we using to witness of the resurrection of the Lord Jesus? "And God hath both raised up the Lord, and will also raise up us by his own power", 1 Cor. 6:14. What decides whether we will be in that first and bright resurrection or not? Our own individual acceptance of our Savior and unreserved obedience to His instructions. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:9. Is thy heart right with God? Washed in the crimson flood?

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame", 1 Cor. 15:34. Am I awake to righteousness? Or don't I have time to find out what it is? Do I then serve righteousness or am I the servant of sin? I wonder whether we are not living in a sinful generation, a shameful generation, of individuals who do not have the knowledge of God? "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ", Acts 17:2-3.

“WHAT KIND OF CHURCH ARE YOU LEAVING ME?”

The writer's attention was arrested by this challenging interrogation when a picture came into his possession. It was a picture of a little child. The little child is crawling on a rug, not yet able to walk. The only words accompanying the picture were, "What kind of church are you leaving me?" In the opinion of the artist, these thought-compelling words were all that were necessary.

As professed followers of Christ, we are challenged by this question. What kind of church will these little ones find, when they come to the age of accountability and responsibility? Will it be Christ's Church? Will it be a church that has power with God? Will it be a church that has power to overcome sin? Will it be a church that has power to build character, that will stand the test of earth and time?

From an address by a prominent church leader, I quote the following: "I am alarmed by the so-called new appraisal of God's Word. It is an interpretation which seems to consign to oblivion for all time, such passages as, 'The wages of sin is death'; 'As it is appointed unto men once to die, but after this the judgement'; 'There shall be weeping and gnashing of teeth'. In fact, it's not unusual today to listen to ministers, who in a 30 minute

discourse may not even mention the name of God Almighty or His Son, Jesus Christ. Can you do other than believe that we are being led, as was prophesied in the Scriptures themselves, "by false prophets"? From another source, I gathered this quotation, "It is more important to get ready for visitors from Mars than to get ready for the Second Coming of Christ." The Scriptures warn us of this departure from The Faith.

"This second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation", 2 Peter 3:1-4. Can we wonder that honest students of God's Word are becoming alarmed, when they see these prophetic words being fulfilled?

In a recent news article, I read these words: "The small one-room church building, that served as a spiritual home to so many of our ancestors, is now rapidly going the way of the little red school house of a former day. In rural areas there

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are still some of these small churches, but not many new ones are now being built anywhere. The new structures of today are more elaborate buildings, designed to serve many other purposes besides the worship services. In the cities and larger towns they often have not only well equipped kitchens and offices for the pastor and his helpers, but they also have bowling alleys, shuffleboard courts, pingpong tables, roller skating, television, and other recreation facilities. Outside there are paved parking lots, tennis courts, and in some cases swimming pools." What kind of church are you leaving me?

Dear reader, the True Church has a big job ahead. In the coming years, I believe we will experience the greatest spiritual testing that

we have ever known. Therefore, we must now gird ourselves for the conflict that lies ahead.

Otto Harris
Antioch, W. Va.

PILATE'S DILEMMA

Because of envy and jealousy the religious people wanted to put Jesus out of their way. Therefore, to make it look like justice on their side, they delivered Jesus to Pilate. Pilate was governor of Judea at this time. Although Pilate could have saved Jesus from the cross, he didn't because he wanted to please the multitude. Pilate was afraid of losing his position as governor.

Pilate tried to compromise with the people, and yet have nothing to do with Jesus. Therefore he gave them their choice between Barabbas and Jesus, hoping they would want to release Jesus. Pilate couldn't prevail with a compromise, he had to make a decision. Here Christ was in Pilate's way, what was he going to do with Him?

Christ didn't have to go outside of the synagogue to find enemies. Neither does He have to go outside of the Church today to find enemies. Too many today would like to do things their own way, but Jesus is in the way. What will we do with Jesus? In answering this question remember, we have only a few short years to live here in the flesh. After that will be a long eternity.

If we don't decide for Christ in this life, we can't be with Him in the next life. Too often we only follow Christ for the material things of this life. Life is not measured with the material possessions. Christ never promised a good moral man a home in Heaven, without first taking up His cross. We cannot go to heaven on flowery beds of ease. If we cannot come to a decision now, what will I do with Jesus, we will open our eyes in hell wondering why we didn't make a firm decision while it was in our power. Remember, we will have a long time to think about the wrong decision that was made.

George Dorsey
Box 366
Salisbury, Pa.

ABOUT MY FATHER'S BUSINESS?

Abraham Lincoln was heard to say this prayer in his secret chamber, during the war between the North and South, to free the slaves: "Oh God! give me light. I am ignorant, give me wisdom. Teach me what to do and help me to do it. Our Country is in peril, Oh God! It is Thy country, save it for Christ's sake."

If we as christians would only recognize that our Country is in a perilous condition spiritually and pray to God, as did Abraham Lincoln and ask Him for divine guidance as we should, I firmly believe

we would accomplish more for the Lord and be better able to build up the church. There are multiplied millions and millions of souls, who are without any knowledge of Christ, His Gospel and the way of salvation. As a church, what are we doing to bring to them the hope of eternal life? The responsibility is ours, are we willing to assume the tremendous responsibility, if not, sin lieth at our doors.

The command of Jesus is to go and preach the Gospel to every creature. How can we shun our duty? Too many of us are living at ease in Zion. Most of us have our comfortable home, well furnished with almost all kinds of electric equipment and fine automobiles and seemingly we feel that we have need of nothing. Plenty of money so we can buy just what we want and we do not realize that perhaps we are living in spiritual poverty. Oh, that the Lord would open up our spiritual eyes, that we might behold wondrous things out of His law, get a vision of our own needs and then be willing to share with those who know not the Lord. We sure need wisdom. We need to have spiritual light. Somehow we are not as wise as we think we are. We need to do what the Lord has taught us to do.

If we follow the teaching of our Saviour, keep and do His commandments, then and then only, do we have the promise "that He will be with us alway, even unto the end

of the world (age)". I am fearful that too many of us are not taking our spiritual life as seriously as we should. We need to awake out of our lethargy, "Wherefore take unto you the whole armour of God, that ye might be able to withstand in the evil day, and having done all, to stand", Eph. 6:11. Too many of us are letting the temporal things of life have the preeminence in our hearts and are, if not already, crowding out the Holy Spirit, Who should have first place in our life. We are told that when the Holy Spirit comes, He will lead us into all truth and bring to our minds all things Jesus taught us. So let each of us rid ourselves of everything that would hinder the work of the Holy Spirit in our lives.

We are told, only one out of twelve persons, in our country, attends church. Appalling, isn't it? Then again, we are told, that seven out of eight children quit church and Sunday-school attendance before they reach fifteen years of age. Three out of ten, who start as light drinkers, end up as drunkards. Our nation harbors three times as many criminals as college students. Again I say, it is an appalling sight to behold, isn't it? And we sit by and say, Oh, it has always been so. There is nothing we can do about it. Is that so? Read your Bible and there you will find, that to a large extent, you are your brother's keeper and God will require their

blood at your hand.

It is getting to be later than you think. Some day the trumpet shall sound, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord", I Thess. 4:16-17. Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh. What I say unto you, I say unto all, watch. In Christian love to all.

Bro. Joseph P. Robbins
PO Bx 34, Potsdam, Ohio

LED BY THE SPIRIT?

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith", Gal. 3:24. Were we not under the law before we accepted Christ? Yes, we knew what was right and what was wrong. We lived by the law of God.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh", Rom. 8:3. Yes, we were weak through the flesh. Too weak to be of any good toward God. We had not the Holy Spirit in us to fight our battles, we stood alone before

God, how weak and useless we were. We had not the love of God in our hearts; only the fear of God.

We accept Christ into our lives, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God", Rom. 3:24-25. Now, then, our past sins are forgiven. We are a renewed man, our desires are changed, we have a desire to please God. Under the law we tried to please him only because of fear. There was no love on our side. God could not commune with us because we were too fleshly. (carnal)

At this stage we are babes in Christ, we desire the Word of God. 1 Peter 2:2 says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby". Under the law we did not desire the word, but went to church thinking we were doing good (good works). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast", Eph. 2:8-9.

Now then we are babes in Christ. A newborn babe is a weak creature. This is the time Satan tries his hardest to overcome us. When was Jesus tempted of the devil? Right after his baptism. Where are we

weak? Yes, in the flesh. Here is the warfare. Gal. 5:17-18 reads, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. *But* if ye be led of the Spirit, ye are not under the law." Or this warfare against the flesh should not be but for a time.

I fear that this is as far as many Christians ever get. They cannot win this warfare. They slip back into doing good works (the Law) trying to justify themselves through good works and not by the grace of God. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk in unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil," Heb. 5:12-14.

I believe we have to crucify the flesh. "And they that are Christ's have crucified the flesh with the affection and lusts", Gal. 5:24. After we have done this the warfare isn't with flesh and blood. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of dark-

ness of this world, against spiritual wickedness in high places". Eph. 6: 12. Read that again. Against the rulers of darkness of this world. Yes, we have to come this far, if our light is to shine bright enough to penetrate the darkness that is in the hearts of men.

Many, many times we are disappointed because no souls are saved from our revival meetings. We say there is so much sin going on in the world about us. Is this the best excuse we can give? Did the Israelites have sin outside their camp, out there in the trees and bushes? No, they came short within; through disobedience and unbelief.

Let us be sure we have the Holy Spirit (conviction spirit) that called us unto Jesus. Let us walk in the way we were called, not by the law of works. The Holy Spirit will give you power. "But ye shall receive power, after that the Holy Ghost is come upon you", Acts 1:8. Then will we be witnesses unto God and mankind. Each act of obedience will bring a blessing, each blessing an increase of faith, each increase of faith an increase of strength. "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ", Acts 9:22.

Let us obey this Holy Spirit. Let us not quench the Spirit when it speaks. If we quench it too often, it will not stay with us.

Pray for us at Dallas Center, Iowa.

A Brother of Dallas Center Cong.

CHRISTIAN THE VICTORIOUS

Saints will have gained the victory, when they shall bear the image of the heavenly, when they bear the image of God's dear Son. The apostle Paul says, "The first man (Adam, the human race) is of the earth, earthy; the second man (Christ, and a new Creature in Him) is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly", 1 Cor. 15:47-50.

What a glorious victory, when at the first resurrection of the dead, saints shall receive that "Great Transformation". That victory is secured by their suffering with Christ. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

As the writer understands, no soul can actually be born again, of the water and spirit, who do not humbly, faithfully and penitently accept God's terms of grace, as written in the Gospel, forsaking the works of the flesh and all the sinful pleasures of this world. Our old man, in the flesh, must be crucified.

This causes suffering, yet to carry our sins with us into the Church, (God's kingdom on earth) would rob us of our inheritance, they do not belong there.

Paul says, Rom. 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We must die unto sin, then, as we understand, before we are truly in Christ's kingdom on earth. "For he that is dead is freed from sin". Rom. 6:7. Let us now notice that great transformation at the time of the saints' victory. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed", I Cor. 15:51-52.

According to Rev. 11:14-18, we have every reason to believe that the trumpet mentioned here by the apostle as sounding, at the time of the first resurrection, is the same as the time when the seventh angel will sound, the "time of the dead", and at the last trump. Paul further teaches the Thessalonian brethren concerning this event. 1 Thess. 4:16-18, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall

be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words".

At that time we shall gain the victory over death, both resurrected and living saints will shout the victory. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ", I Cor. 15:53-57.

The thought which we wish to emphasize in this message is, that the saints' victory comes through our Lord Jesus Christ, and that victory is gained by their suffering with Christ. The apostle Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you", 1 Pet. 1:3-4. In this language we hear the apostle Peter glorifying God, for the believer's,

hopes, trials and joys.

They were uttered or written, at the beginning of his first letter of greeting to the dispersed Christians. A letter written to the Church, the Elect, scattered throughout Asia Minor, Pontus, Galatia, Cappadocia, Asia, and Bithynia. It was also written for the edification of the Christian Church, of which saints now are a part, throughout the Gospel dispensation, the Church age. The encouragement of the text, as well as the entire letter was written, very probably to the whole body of Christians in that region, both Jew and Gentile converts. No doubt the apostle had a purpose, we might say, a special purpose in writing this Epistle.

You remember Jesus had given him two specific commands. The first was to encourage and strengthen his brethren. Luke 22:31-32: "And the Lord said, Simon. Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." That is, when you shew a different attitude or an established faith, you have work to do.

That work is, I command you to feed the flock of God. Jno. 21:15-17, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love

thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Hence we have, in these verses, Peter's salutation to the elect of God, pointing out God's foreordained plan, the glorious Salvation, the victorious victory over sin.

What was God's foreordained plan? That plan was antecedent to Creation. It was that man should receive eternal life through His Son. Tit. 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began". That plan was announced by the prophets. Acts 2:23, "Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain". It is based on the foreknowledge of God. Rom. 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." It is the wisdom of God. 1 Cor. 2:7, "But we speak the wisdom of God in a mystery, even the

hidden wisdom, which God ordained before the world unto our glory:"

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph. 1:5. God's foreordained plan was his unchanging purpose. 2 Tim. 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began".

God's foreordained plan was provided for the Sanctification of Believers. 1 Pet. 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.' In verse two of our lesson text, mention of the "Trinity" is made in that Divine, foreordained plan of our salvation. Note that "Trinity": first "the foreknowledge of God the Father", second "through sanctification of the Spirit", third, "unto obedience and sprinkling of the blood of Jesus Christ".

All of the above "Trinity" have a part in the foreordained plan. God's part, His foreknowledge, exemplified in His great love for man, His supreme sacrifice, the cost of Man's redemption. Christ's part, In His supreme Sacrifice, in the sprinkling

of His own blood. The Spirit's part, Sanctification, or his mission to lead and to guide man into all truth, The Word. Christ is the Truth.

We wish to notice further along in this message, our obedience, a condition for the sprinkling of the blood of Christ, but will close this, part one of our subject, calling attention to, What was the supreme cause for Peter's glorifying God, in our lesson text? It was, we think, the Christian's Victory, which we will notice in part two of this subject.

Bro. Wm. Root
1612 Morphy St.,
Great Bend, Kansas.

THE SIX MIRACLES OF CALVARY

5. The Undisturbed Grave Clothes

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed", John 20:6-8.

The fifth of the Calvary miracles mentioned, was the wonderful arrangement of things in the grave, from which our Savior had just risen. It is not the intent of this text to prove His resurrection, but

rather the process and the proof left to His disciples.

First, we notice that Matthew says nothing in regard to the grave clothes, although his account of the others is most complete. He follows a line of thought from the darkness: the sign of Christ's intense suffering, he speaks of the signs of the victory of the cross, starting from the last of the two loud cries and limiting his words to the effects of that cry of victory. It rent the veil of the temple, it shook the earth and opened the graves. Matthew also states that "many bodies of the saints which slept, arose and came out of the graves after his resurrection". It would hardly have been in harmony with his line of thought to have given an account of the conditions of the tomb, when its condition was not brought about by that cry of victory, which was uttered on the third day prior to His resurrection.

What Matthew omits in regard to the Calvary miracles, John supplies. We learn from John's Gospel that very early on Sunday morning, Mary Magdalene told Peter and John that the body of Jesus was taken away from the sepulchre where He was laid on Friday afternoon. She also intimated her conclusion that enemies had taken Him away.

The two apostles went immediately, John out-running Peter and arriving first, "And he stoop-

ing down and looking in, saw the linen clothes lying; yet went he not in". But Peter did not hesitate but "went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself". After which John also went in "and he saw, and believed". Now, when Peter and John went into the sepulchre they did not see the body of Jesus, but they did see His clothes and that they were orderly arranged. Further, that John has given as complete an account of the grave clothes as he has, proves the importance of the order of these clothes to him and to Peter and to all others who might have any doubt in their mind as to Christ's body being taken away by thieves.

"He saw and believed", believed what? Did he believe the words of Mary Magdalene, that the body of Jesus was not there? Surely, after seeing the tomb was empty, he would have added that he believed that the body was not there. Also, what bearing had the order of the clothes to do with his seeing, that the body was not there? Yet it was the arrangement of those clothes, that caused John to see and believe. It is an evident fact that he did not believe that the enemies of Jesus had taken His body away, for that very thing is what the arrangement of the grave clothes did forbid. It was hardly reasonable to think,

that if enemies had taken the body, they would have taken time to remove the clothes and place them in the order such as John had found them.

John says nothing of Peter's believing, but Luke speaks of him seeing "the linen clothes laid by themselves" and merely "wondering in himself at that which was come to pass", while John saw and believed at once. Peter and John both heard the same story, saw the same arrangement of those clothes, yet John saw in that arrangement such an expression of a Divine interposition, that he became an instant convert to the fact of the Lord's resurrection. Until then, as is stated in the next verse "For as yet they knew not the scripture, that he must rise again from the dead (understood it not)".

He saw "the linen clothes lying" not merely piled on the floor of the tomb, but lying there as the body had lain. "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself". Dr. Nicholson says, "It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken out of it. There they lay, linen clothes and napkin, too, no bandage undone, none of the folds disturbed, no change of position; but only shrunken".

While Luke makes no comment upon the napkin, yet his words and those of John agree, in regard to the linen clothes "lying by themselves". The very words 'by themselves' suggests the removal of something, which could have been none other than the body of Jesus. They were there without the body, yet in such a position to suggest its presence, so, beyond all doubt, the body was gone and they were lying by themselves.

The natural body had become merged or changed, into the spiritual body, a transmutation; that no fastening, no grave doors, no guards could hold. Of such grandness of life, that it could not linger among the associations of death. It was said unto Mary Magdalene and others, "Why seek ye the living among the dead?" We are told that the fact of the Lord's resurrection is proclaimed throughout the Scripture, yet the act itself is never described.

With John's keen perceptions, we need not wonder that he became the first to "see and believe". It was a miraculous demonstration. It was God who had been there. If Jesus' friends had taken Him away, they would not have removed His clothes from Him. If enemies had taken Him, they would not have so arranged them. Farther, no man, friend or enemy, could have removed His body from its clothes without disturbing both bandage

and fold.

What John saw in that silent tomb was conclusive evidence to Him, that Jesus had risen from the dead. First, he knew that Jesus had really died and now, seeing the linen clothes which were upon His body, reminds him of it. Second, that the body was not in the tomb on the morning of the third day, he saw with his own eyes, for he saw the clothes lying by themselves. Lastly, he saw and knew, that the body had not been taken by any man because of the order and arrangement of the clothes.

There is another point worthy of our notice, which might be termed as the historical side. That Jesus had been crucified and was buried in Joseph's tomb: the Romans, the Jews and the disciples, were equally satisfied. Also, that on the morning of the third day, His body was not in the tomb, the statements of each would agree. Third, it was evident to all unbiased minds, that His disciples had not taken Him from the tomb, because of the impossibility of them over-powering the guard and breaking the seal. There are other arguments that are equally convincing, but at this time they were yet in the future and therefore they could have no effect upon an unbeliever. The three points mentioned, riveted upon every thinker, was then and are yet the fundamental historical argument and hold a demonstration of

power, which scarcely any fact in history has come near.

That this miracle was a Calvary sign is evident. What other death, in all the ages of time, have such a following? Did He say that He came "to give His life a ransom for sinners or to shed His blood for the remission of sins?" By the token of those grave clothes proves His rising and His sacrifice became an effective ransom, to atone for sins. His life being perfect, He became the first instance of perfect deliverance from sin and death. His death on Calvary was the destruction of death, for indeed His death was effectual, consequently He arose.

Note the corresponding difference between the resurrection of Jesus and that of Lazarus. Jesus left in the grave His burial clothing, while Lazarus came forth "bound hand and foot with grave clothes, and his face was bound about with a napkin", John 11:44. Lazarus returned back to the same life as before, while Jesus did not. He came back to a fleshly body, subject to the same infirmities, the same liabilities as before; the Savior did not and His body acted different than before. Lazarus died again and is awaiting the better resurrection, Christ died not more but rather ascended up on High.

That the Lord and Savior had the infirmities of the flesh (though without sin) while in the flesh, we

know; but never an infirmity, after He had risen. He once was a weary traveler, tired and exhausted. Again, after He had risen, while talking with two disciples at Emmaus, after "their eyes were opened, and they knew him, He vanished out of their sight". As simple as He had evaded the grave clothes, the government seal and the Roman guards. Surely the true resurrection is very different from being called back to this life, although Lazarus was raised from the dead, he still was only a man to live and dwell among men.

After Jesus was risen He came to His disciples "the door being shut, and stood in their midst" thus showing them He had attained to a spirituality of bodily condition, a condition independent of the laws of matter, having such power of motion that you cannot tell whence He cometh or whither He goeth. This is a body incorruptible, never weary, grand and glorious. Never will man's dream of perfection come true, until he has realized the manifestation of that great city of God, whose streets are paved with gold.

Walter Coning in The Vindicator

NEWS ITEMS

EXTRA ISSUES

As a general rule we have extra copies of each issue of the Bible Monitor, even back for many years. These will be sent free to anyone

who will use them, as long as our supply lasts.

Editor.

GENERAL CONFERENCE LOCATION FOR 1959

To be held at Mission Springs Camp grounds, about seven miles north of Santa Cruz, Calif. We have found that anyone coming by train should go to San Francisco, take a taxi to either Pacific Greyhound station or Peerless Bus station, there getting a bus to Camp Evers. We will have cars meet all buses at Camp Evers. Camp Evers is about five miles from Santa Cruz, on highway 17 and about two miles from Mission Springs.

Mission Springs may be reached by auto from three directions. The routes are outlined clearly on Calif. automobile maps. Approaching from Los Gatos on State Rt. 17, turn right at Camp Evers on county road to Felton, proceed about one mile and turn right on Mission Springs road. Approaching from Santa Cruz, on Rt. 17 turn left at Camp Evers and proceed as above. When approaching from Boulder Creek on Rt. 9, turn left at Felton on the county road to Mount Hermon, proceed about three miles and turn left on the Mission Springs road.

It will be good if the ones who come will bring their own bedding. If not, it can be rented at the following rates: Quilts 25c each,

Sheets 15c, pillow slips 10c, bath
Towels 10c, Wash Cloths 5c each.

W. E. Bashor

LOVEFEAST DATES

Pleasant Ridge, O. - April 25

Bethel, Pa. - April 26

Modesto, Cal. - May 2

Eldorado, O. - May 2

Orion, Ohio - May 2

Waynesboro, Pa. - May 3

West Fulton, O - May 16

Berean, Va. - May 16

N. Lancaster, Pa. - May 17

Shrewsbury, Pa. - May 24

YORK, PA.

The Shrewsbury congregation met in council March 9. The meeting was opened with hymn 451. Bro. Howard Myers read Psalms 52 and led in Prayer. Our Elder, Melvin Roesch then took charge.

Several items of business came before the church and were conducted in a Christian manner. The report of our annual visit was given and considered. Some officers were elected, also delegates for District Meeting, which will be held at this place on April 14-15. We pray a goodly number from the other congregations of District No. 1, may be present to transact business for His kingdom and may His will be done.

Minutes were read and accepted. A hymn was sung and Bro. Charles Marks closed with prayer. Our

Lovefeast will be held the fourth Sunday in May.

Sister Shella Stump, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their Lovefeast, the Lord willing, the 25th and 26th of April. Beginning at 10:30 Saturday morning the 25th, services in the afternoon and Communion service in the evening. We send a hearty welcome to one and all, come and enjoy these services with us.

Sister Ruth St. John, Cor.

CERES, CALIF.

On February 22, Bro. and Sister James F. Swallow visited the Pleasant Home congregation and urged more regular attendance at church services. Including some visitors, from the Pleasant Ridge congregation of Ohio, we had over sixty for Sunday-school. During the worship services, through the inspiration of the Holy Spirit, Bro. Swallow gave us a spirit filled sermon. He used as his subject, "A little closer walk with our Lord and Savior Jesus Christ". One dear Sister made her wants known, that she wanted to have a closer walk with Jesus, by becoming one of our number through baptism.

In the evening, Bro. Hayes Reed gave the message, using as his subject, "Life". I am sure that one and all can truthfully say, we had a

wonderful mountain-top experience in the Lord and one we all will remember for a long time to come. Here's hoping that we can have many more as the days come and go.

Dora R. Spurgeon, Cor.

NOTICE OF APPRECIATION

Unable to personally thank each one, I take this means to express my appreciation to all who remembered my birthday, having received over 100 cards, flowers and gifts. May God wondrously and graciously bless each one. Pray for my wife and I, that we may do the Lord's bidding and in every way serve Him and our beloved Brotherhood, better in the future than we have in the past.

Bro. Paul R. Myers

NORTH CANTON, OHIO

The Orion congregation wish to announce that their spring Love-feast will be held on May 2-3, beginning Saturday at 2 P. M. and Communion in the evening. We heartily invite all who can to come and be with us on this occasion.

Bro. Alvin Silknitter, Cor.

CONFERENCE BUSINESS

I would like to have all business for the 1959 General Conference in my hands not later than April 20th. Your prompt attention and cooperation, relative to this

matter, would be greatly appreciated.

Hayes Reed, Writing Clerk
1433 Overholtzer Drive,
Modesto, Calif.

AT THE TOMB

They came to the quiet garden
In the early morning gloom,
And there in the shadowed darkness
They found an empty tomb.

They brought their scented spices
To anoint the hallowed dead,
But found, to their glad amazement,
The living Lord instead.

Their hearts were heavy-laden
Bowed down with deep despair,
But when they lifted tear dimmed eyes
Lo, Jesus was standing there.

They thought all hope had ended
With Calvary's dying breath,
But they found a wondrous Savior
Triumphant over Death.

On that wonderful Easter morning
In a garden sweet with dew,
He came from the grave, a world
to save
To live and reign anew.

So oft in the midst of sorrows
When hope seems cold and dead,
With lifted eyes we too may see
An empty tomb instead.

Sel. by Sister Dottie Pifer

ALONE

It is human to stand with the crowd; it is divine to stand alone.

It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain and pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred Apostle in describing his first appearance before Nero, to answer for his life for believing and teaching contrary to the accepted views of the Roman world.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone. Of the lonely way His disciples should walk, He said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it".

Of their treatment by the many who walk the broad way, He said, "If ye were of the world, the world

would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Wanted today, men and women, young and old, who will obey their convictions of truth and duty, at the cost of fortune, friends and life itself.

Sel. by Sister Bertha Dorsey

ANXIETY

"If I will that he tarry till I come, what is that to thee?" John 21:23. Looking back from this distance upon this lakeside scene, one is made to realize how badly mistaken the brethren of verse 23 were, concerning the statement made by Jesus. He was not referring primarily to His own return, but rather to the order of life which might be Peter's portion. Peter was over-anxious as to what disposition was to be made of this disciple "whom Jesus loved".

But the Lord gave him to understand, that this was a matter between Himself and John and that it was no concern of Peter's to have suggestions regarding it. How well Jesus knows human nature, His followers are always wondering what is going to happen to some other follower. This rebuke to Peter comes as a very gentle reminder, that if we follow the Lord in the way He prescribes for our feet and our service, we have quite enough

to keep us busy. He is well able to direct the John's.

Sel. Sister Jeanette Poorman.

FEET-WASHING

The first account we have of the above practice is found in Gen. 18:4, in the address of Abraham to the three angels who visited him, which is in the following language, "Let a little water, I pray you, be fetched, and wash your feet". In similar language did Lot address the two angels, who were dispatched to inform him of Sodom being a doomed city. "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet", Gen. 19:2. When Abraham's servant journeyed to the city of Nahor, in Mesopotamia to secure Rebekah for Isaac's wife, he was met by Laban, who said, "Come in, thou blessed of the Lord, and the man came into the house; and ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him", Gen. 24:31-32.

We also find that Joseph's brethren went to Egypt the second time, to buy corn, when they were received as his friends, there was water brought in "and they washed their feet", Gen. 43:24. Also a certain Levite, on being entertained in Gibeah, there was water brought in, and "They washed their feet,

and did eat and drink", Judg. 19:21. The above quotations give us a short history of the practice of feet-washing, previous to the appearance of our Saviour and from its nature and time, we conclude it was an act of hospitality. It should be remembered that in each case they washed their own feet, and we find a few cases of the wealthy where a servant washed their feet.

In John 13 we have a very full account of feet-washing as practiced by our Savior as follows: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water and a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded". We think the above is the pure, literal example of the ordinance of feet-washing as Christ taught the leaders of His church. In the 14th and 15th verses we have the precept in the following words: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you". Also the promise of verse 17 "If ye know these things, happy are ye if ye do them".

You will observe that we have: example, precept and promise for feet-washing, from our Savior himself, which if not enough to render the practice a standing, permanent ordinance in the church, I am at a

loss to know the essentials of a church ordinance. In comparing the practice of feet-washing in the last quotation, with the practice in the preceding quotations, we observe two remarkable changes: first, instead of washing their own feet we are to wash one another's feet, and, second, instead of feet-washing being an act of hospitality it is now, by unerring authority, a sacred ordinance of the church. But had Christ the authority to make such a great change? We will let an inspired pen answer this grave question. John 13:3, "Jesus knowing that the father had given all things into his hands", and in verse 35, "The Father loveth the Son, and hath given all things into his hands". "All power is given unto me in heaven and earth", Matt. 28:18.

As Christ has rendered feet-washing a church ordinance, in a most forceful manner, as we have observed, and see that He possesses the requisite power; then according to all legislative decisions, feet-washing stands as a command, as law, until repealed by the same authority who made it. But as law is not enforced without a penalty, so Christ has stated the penalty of this law; first to Peter in verse 8, "If I wash thee not, thou hast no part with me". Also in the promise in verse 17, "If ye know these things happy are ye if ye do them". The character of this penalty, I

look upon as being very serious.

It is claimed by some that "ought" is used in connection with this precept, simply implying propriety. I have sympathy for the state of delusion which that individual must be in, who has adopted the above view. Our standard lexicographers say, Ought implies "to be held or bound by duty, or moral obligation". In Matt. 25:27 we see the lamentable fate of one who failed to do what he "ought to have done", which in Matt. 2-3 and Jas. 3 is an unfortunate state of affairs existing, because they did what they ought not to have done.

Then, reader, let us exercise care in leaving undone what Christ says we ought to do; lest we like those in the above, should receive the disapprobation of God and thus share an unfortunate and lamentable fate. But, if the practice of washing one another's feet would have been in vogue, Peter would have understood what the Savior was about to do. When He came to Peter, "Peter saith unto him, Lord, dost thou wash my feet?" "What I do thou knowest not now" says the Savior. But remember "thou shalt know hereafter". Hence after He had washed their feet, He interrogates them "Know ye what I have done to you? If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have

done to you". These words of the Savior, clearly show that on this occasion, He was the author of a new ordinance, which at first the apostles did not understand.

It is claimed again, that we are under no obligation to attend to feet-washing, because the practices of the apostles are silent on the subject. This is erroneous, for we find I Tim. 5:10, that one of the essential qualifications of any widow, who was entitled to the alms of the church, was "if she has washed the saints' feet". Remember, they were not her own feet, nor sinners' feet, but the saints' feet, which is agreeable to the precept of Christ. How could this widow have washed the saints' feet, unless the apostles taught and practiced it? Again Christ says to His apostles, "teaching them to observe all things whatsoever I have commanded you", Matt. 28:20. We see that Christ has commanded feet-washing, could the apostles teach all that Christ commanded them and not teach feet-washing. Would they teach feet-washing and not practice it themselves? Paul says, "I have not shunned to declare unto you all the counsel of God". Not only the command, but example of Christ.

The first and primary design of feet-washing is to teach humility, for he says, "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent, greater than he that sent him".

Second is love, for even anciently when they washed their own feet, it was a mark of love and kindness for the host to give them the opportunity to do so. How much greater is the practice, now under the christian dispensation, as a permanent ordinance in the church, in which we wash one another's feet.

Third, it is a text of obedience. When Peter refused to have Christ wash his feet, he was refused a part with Christ. As we have seen in the above, this was one of the tests which Paul gave to Timothy, to entitle widows to receive alms from the church. In Luke we find a woman, who was a sinner, washed the Savior's feet and wiped them with the hairs of her head and anointed his feet with ointment. This proves such a satisfactory test of her faith, love and obedience that the Savior said, Thy sins though many, are forgiven thee.

Respecting the time of this ordinance, it is plain that it should precede the Lord's supper from the following considerations: That as we have seen, as even practiced before, the washing of the feet always preceded their eating. It is certain that our Savior observed the same order, on the occasion in question "Supper being ended" or made ready. Also the Savior said after this, "he that eateth bread with me hath lifted up his head against me". Also later on "He it is to whom I

shall give a sop, when I have
dipped it".

Sel. by Emanuel G. Koonen

IF I GAINED THE WORLD

If I gained the world, but lost a
Saviour,

Were my life worth living for a
day?

Could my yearning heart find rest
and comfort

In the things that soon must pass
away?

If I gained the world, but lost a
Saviour,

Would my gain be worth the life-
long strife?

Are all earthly pleasures worth
comparing

For a moment with a Christ-filled
life?

Had I wealth and love in fullest
measure,

And a name revered both far and
near,

Yet no hope beyond, no harbor
waiting,

Where my storm-tossed vessel I
could steer;

If I gained the world, but lost a
Saviour,

Who endured the cross and died
for me,

Could then all the world afford a
refuge,

Whither, in my anguish, I might
flee?

O what emptiness! without the
Saviour

'Mid the sins and sorrows here be-
low!

And eternity, how dark without
Him!

Only night and tears and endless
woe!

What, tho' I might live without the
Saviour,

When I come to die, how would it
be?

O, to face the valley's gloom with-
out Him!

And without Him all eternity!

O, the joy of having all in Jesus!

What a balm the broken heart to
heal!

Ne'er a sin so great, but He'll for-
give it,

Nor a sorrow that He does not
feel!

If I have but Jesus, only Jesus,

Nothing else in all the world beside,

O, then ev'rything is mine in Jesus;

For my needs and more He will
provide.

Sel. by Sister Barbara Stump

He came to my desk with quiver-
ing lip. The lesson was done.

"Have you a new leaf for me,
dear Teacher?

I have spoiled this one!"

I took his leaf, all soiled and
blotted,

And gave him a new one, all un-
spotted;

Then into his tired heart I smiled:

"Do better, now, my child".

I came to the throne with trembling heart.

The year was done.

"Have you a new year for me, dear Master?

I have spoiled this one!"

He took my year, all soiled and blotted,

And gave me a new one, all unspotted.

Then into my tired heart He smiled,

"Do better, now, my child."

"IN CHRIST'S HANDS"

If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vainglory.

Christ working in us and upon us, and we working with Christ and for Him—that is the process that produces such structures as He will present before His Father and the holy angels.

The world too often judges Christ by His disciples and because we so poorly manifest His power and glory, they turn away from Him.

A small circle of usefulness is not to be despised. A light that does not shine beautifully around the family table at home, is not fit to go a long way off to do a great service somewhere else.

HE CHOSE

He chose the burden that was hard to bear,

The cross to carry, the thorny crown to wear;

He chose to suffer, to be crucified.
(Oh nail-pierced hands, Oh bleeding sword-pierced side.)

He chose the pain and scoffing to endure,

(To pay my debt, make my salvation sure)

And turned it all to glorious victory.

(And did it all for me.)

He chose and shall I ask an easy way,

That my path should smooth and pleasant be?

If He should lead through shadow, shall I say,

"Not so, Lord, for Thy Will is hard to obey?"

No, rather say, "Lord, I will follow Thee

Through joy or grief, through sunshine or through rain,

Through days of gladness and through nights of pain,

Through death if need be, yet shall not repay

A fraction of the pain Thou hast borne for me.

Sel. by Sister Almada Strayer.

The Devil has not yet discovered what to do with a man who will not become discouraged.

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BIBLE MONITOR

VOL. XXXVII

APRIL 15, 1959

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHAT WILL I SACRIFICE?

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus", 2 Tim. 3:15. Here we find the apostle Paul reminding Timothy of the Gospel heritage with which he was blessed.. Can anyone deny that this is a valuable blessing for any child? People to-day are spending an enormous amount of time and money, that children may be wise. Here Timothy had even greater wisdom, that which is able to make him wise unto salvation. Can you enumerate anything more valuable for a child?

Why is early christian training so valuable for a child? "Train up a child in the way he should go: and when he is old, he will not depart from it", Prov. 22:6. First, we cannot deny that young children are easily trained; that is so much more so than when they are older. It is so much easier for their mind to retain teaching and also there are not so many evils to crowd out valuable teachings. Regardless of all our complaints that this Scripture does

not hold true, you cannot deny that it is Scripture and likely from the wise man Solomon. Perhaps if we properly understood the Godly meaning of the first two words "train up", we would better see the last clause fulfilled.

In our present day, at least, it is almost impossible to steadily hold the interest of children "with the Bible alone". Even adults need various ways of christian teaching to train and interest them. What are we sacrificing that our children might have christian teaching? To-day most children have available a variety of literature. How much of this teaches them to know the Holy Scriptures or the way of salvation? Even take available Sunday-school literature, how much of the true Holy Scriptures is taught in it? To be True, it must "make them wise unto salvation through faith which is in Christ Jesus".

Let us consider a little history, to see what has bene done in the past few years, that the true way of salvation might be taught and obeyed by those who sincerely wished. We will ask each of you, to meditate on

the sacrifice and effort of many that such privileges might be available, as we try to enumerate a few Dunkard Brethren efforts in the past few years.

Nearly thirty-seven years ago a christian publication was started, that those who wished, might write about and discuss God's Holy Word, as they understood it should be taught and obeyed. Thirty-three years ago a church was organized that those of like precious faith might preach, teach and obey God's Holy Word as they understood it and as they had been taught that the New Testament directed. Through these years many have sacrificed much physically, financially and intellectually that the work might go on. Some have traded their life, we hope, for a better life eternally; some have fell by the way, for one fault or another; others have taken hold of duties from time to time; and most glorious of all, the work of writing, preaching, teaching and obeying the Gospel goes on.

We have noticed various different efforts being made to further teach and obey the Gospel commandments. Perhaps many more need to be pushed forth. If available Sunday-School literature is not teaching our children "to know the Holy Scriptures" then something should be done soon. For nothing else is going to make them wise unto salvation. These other

pioneering steps as listed, were launched to fill a vacancy where conscientious Gospel opportunities were not available. Are we not willing to sacrifice "even all carnal things" that souls might be taught how to be saved? The opportunities of holding, training and teaching our children, are many in this enlightened day. Shall they be taught "to make them wise unto salvation through faith which is in Christ Jesus" or shall they be taught something else?

The matter under consideration is not an easy simple item. Such would take time, efforts, finances of perhaps many but the results might be astonishing. Even this is not all that is needed, for we need : consecrated converted soldiers of the Cross to teach and direct the interest of the children; we need encouragement at home to remember, repeat and evaluate the lessons taught at Sunday-school; we need Gospel preaching to build upon these christian lessons already learned; we need consecrated obedient adults who live these lessons, they and the children learn and we need the Love of God manifested to each other and to the children throughout the Brotherhood. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:16. Are believers as anxious to teach Godliness as Satan is ungodliness?

SYSTEMATIC GIVING

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive", Act 20:35.

Paul had hurriedly re-visited the churches in Macedonia (Greece), preached all night at Troas, the scene of his vision of the man saying "Come over and help us", coasted down Western Asia Minor, and sent to the Elders at Ephesus to come to the ship at a port nearby, to say farewell, and as you may recall, forecast to them the coming conditions that would plague the church, using the quotation above as the conclusion of his discourse. Paul, or one of his missionary company, was doubtless carrying contributions for the help of the poor members in Jerusalem, hence the significance of the statement "It is more blessed to give than to receive". Note carefully the construction of this sentence; it neither questions nor denies that the receiver realizes a blessing, but the giver receives more. Why?

The giver's life has been a well-spring actuating love for the Brotherhood primarily, and all humanity in general. This is not possible without loving God with all the energy and possibility of our beings, as so aptly and pointedly stated by the Savior himself, in answering

the question "Which is the greatest commandment". "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth", I John 3:17, 18. Think you that that text applies only on its face, or does it apply to all the concerns of the individual? "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I John 4:20.

If we would obtain the more blessing due to giving, it will be because we do not consider what we have as ours, but that we are only stewards of the Lord, and must therefore answer to Him. When death relaxes our hold on life, what we were pleased to call ours is no longer ours. We have no more say to it and nothing more to do with it.

Do we, who are of the covenanted children of God, have the right answer to the question - Who is my brother? Are we spiritually oriented and integrated? If in Heaven we are as, or equal to, the Angels, it can be only because we are fully conformed to the image of His son, fully integrated to His Will while we live here, for "the blood of Jesus Christ cleanses from all sin", I John 1:7.

BIBLE MONITOR

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I was glad for the call from the Mission Board for each and every congregation in the Brotherhood for a monthly offering to support the Mission work of the Church. Some don't like collections; I'm not sure that I do. I much prefer an offering, an offering to the Lord of what is already His, for the work of His kingdom. We pray "Thy Kingdom come"; do we then forget our part involved and implied in the "Go ye" of Matt. 28: 19, 20?

I once heard the story of a boy, who apologized to his dog as follows: Fido, I meant to give you an offering, but the company and my folk ate up nearly everything, and all I could get for you was this collection of bones and scraps.

Some may say - Our congrega-

tion is so small, or so poor, or both, that it can't do anything like that. I think that every congregation should fix one Sunday each month to make an offering for the work of the Mission Board. Sometimes when I observe lack of unanimity in church work, there comes to my mind what an old friend once told me: He said he got to a strange city just about train-time. Three railroads ran through the city just a block apart, each with a depot on Main street. He asked a bystander on reaching the first one, "Is this the Frisco system?" After some confusion and hesitation, the individual questioned said: "Dis am de Frisco, but there ain't any system about it!"

We never get anything done unless we make a start, a try. Many of you have seen the big trees of California, or pictures of them, and also, perhaps, the tiny seeds from which they grow. Every little helps; let not any congregation think their small offerings will be lightly received. Remember the poor widow and her two mites! Blessings are not measured by man's tables of quantities and values.

In many denominations, with a considerable factor of agricultural people in their membership, God's acre is quite popular. An acre is set aside to be cultivated for the support of the work of the church. If we are really interested in carrying, spreading, and teaching the

Gospel, we should all get the magnitude of the text - "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God". 1 Cor. 10:31.

In First Corinthians 16:2 we are told - "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him". We have been requested to make an offering once a month to the Mission funds. Those who work on the mission field have the same need of food, raiment, and shelter (housing), as the rest of us do. If the rest of us do not appreciate them, who will?

How much thought and attention do we really give to the other financial needs of the Brotherhood? What ideas do we have as to their support? Do we realize how many boards we have that have financial needs? They are -

1. Trustee
2. Mission
3. Publication
4. Bible Study
5. Relief
6. Civilian service
7. Other offerings for General Conference, (and also District offerings for the District needs).

It seems to me that Paul has put our financial activities on a weekly basis, let us watch that we do not make it on a *weakly* basis. That being the case, are we able to conceive a system whereby each Sunday of the year, would have a

planned and specified placement of our offerings? What does laying by in store the first day of the week mean anyway? Does it mean making an offering occasionally, and then tight-fistedly holding it until some dire cry of urgent need reaches us?

In Paul's day, the poor Jewish Christians at Jerusalem were the principal object of their charity. With the means now available for the transference of funds we do not need, we should not delay the sending of funds until someone was "going up to Jerusalem". "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men", Prov. 22:29.

Lewis B. Flohr
Vienna, Va.

THE VICTORIOUS CHRISTIAN

PART TWO.

We have said that the Christian's victory is attained through suffering. Just as Christ gained the victory over death, hell and the grave, through His suffering the ignominious death on the Cross, so the central theme of the apostle Peter's message in I Pet. 1:3-4, is the Christian's victory through suffering.

In his glorifying, he, the apostle, was not forgetful of the Eternal Father, neither the Lord Jesus Christ. In his sermon on the day

of Pentecost he spoke boldly the following words, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:36. Also Paul says, "But to us there is but one God, the Father, of whom are all things, and we in him," I Cor. 8:6. "Which according to his abundant mercy hath begotten us again—" Bringing us to the thought of the believer's hopes, the "Riches of Grace". We sing, "O, how deep are the riches of Grace; How great is the love Christ hath shown, When he stood in the poor sinner's place; No love like this ever was known" (Suffering).

Do you, dear friend, accept that Grace? "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. And as Paul says again, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:7.

This leads our thinking again to God's foreordained plan. The same apostle says again, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus", Eph. 2:7. Thus we find that God's grace to usward, came by the suffering of Christ on the cross. We also know that God will

continue His grace to us, through Christ. Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus".

This is the believer's Eternal hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus", 1 Tim. 1:14, "hath begotten us again". Begotten: to generate, to produce, cause to exist, to procreate.

Are begotten, by the word of truth. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures", Jas. 1:18. "Regenerated", re-born by the word of God. I Pet. 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Regeneration", of a new Spirit, a new heart, a new birth of Divine origin. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God", Jno. 1:13.

This birth is essential to Spiritual vision. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God", Jno. 3:3. Essential to entrance into God's kingdom. "Jesus

answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", Jno. 3:5. Essential to a new creation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new", 2 Cor. 5:17.

This birth is necessary to salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost", Tit. 3:5 "whosoever doeth not righteousness is not of God", J Jno. 3:10. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous", 1 Jno. 3:7. And, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him", 1 Jno. 2:29.

That birth comes by the doing, and without the doing of righteousness there is no new Birth, no New Creation. "Unto a lively hope by the resurrection of Jesus Christ from the dead," That is a living hope centered on the resurrection of Christ from the dead. An eternal hope cheers the dying hour of the saints. But, "The wicked is driven away in his wickedness: but the righteous hath hope in his death", Prov. 14:32.

The resurrection of Christ is emphasized in the various epistles.

Rom. 4:25, "Who was delivered for our offenses, and was raised again for our justification". Hence we must confess Christ and believe in his resurrection for salvation. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:9.

Our text teaches us, of an incorruptable and fadeless inheritance. A Divine power by which saints are kept victorious in the midst of suffering. Remember our subject is, "the Victorious Christian". What is that Divine power, which keeps the saint? It is the Word of God. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently", 1 Pet. 1:22.

The victorious saint has a spiritual heritage. "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name", Psal. 61:5. "Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart", Psal. 119:111. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified", Acts. 20:32.

Paul said he was an apostle to the Gentiles, "To open their eyes, and

to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me", Acts. 26:18. Faith is the Christian's victory, faith is the victory that overcomes the world. He said again, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light", Col. 1:12.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin", 1-Jno. 1:7. So then we receive victory from sin by walking in Christ. Which makes us Spiritual Heirs. "And if children, then heirs; heirs of God, and joint-heirs with Christ; (that is on condition) if so be that we suffer with him, that we may be also glorified together", Rom. 8:17.

This shows our victory through suffering again. Inheritance is ours, we are heirs if we be Christ's. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promis", Gal. 3:29. All this takes place because of God's Grace. "That being justified by his grace, we should be made heirs according to the hope of eternal life". Which is our victory Tit. 3:7.

You will remember, we said that our text reveals the believer's hopes, trials, and joys, that to the heir of

God, angels are sent- Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" in-corruptible and undefiled, Why? Because they are born of the right seed, born of God. "That fadeth not away", enduring-those things that abide, are Spiritual Food. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed", Jno. 6:27. Sealed to eternal life, this is the Christian's glorious victory. Spiritual works, fadeth not away, because, "If any man's work abide which he hath built thereupon, he shall receive a reward", 1-Cor. 3:14.

If he possess these three graces and they abide. "And now abideth faith, hope, charity, these three; but the greatest of these is charity", 1-Cor. 13:13. Faith is the victory, which gives us that eternal hope of eternal life, which was purchased for us by charity, (love). These three unseen things, 2-Cor. 4:18, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The things which cannot be shaken. "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things

that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear", Heb. 12: 27-28.

There is something else in our text, which shows the result of the Christian victory, "reserved in heaven for you". Which is "Heavenly Citizenship" (a) A source of real joy. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven", Luke 10:20. The born again Christians name is written in heaven. This assures future exultation. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel", Luke 22:30. It promises a place of permanent residence. Jno. 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What a glorious victory.

Bro, Wm. Root.
Great Bend, Kansas.

MODERNISM

Out of a poll of 700 ministers the following results were given: 48%

denied the complete inspiration of the Bible, 24% rejected the atonement, 12% rejected the resurrection of the body, 27% did not believe Christ will come to judge the quick and the dead.

The following quotation is from "World Wide Christian Conservatism": "The machinery of protestantism is securely in the grip of the liberal element. This is what counts for them. So long as the great seminaries, publishing houses, denominational organizations are all controlled by liberalism, there is no chance for the orthodox to make a comeback".

In Washington, D.C. a well known minister said, "We liberal clergymen are no longer interested in the fundamental-modernist controversy. We do not believe we should even waste our time engaging in it. So far as we are concerned, it makes no difference whether Christ was born of a virgin or not. We do not even bother to formulate an opinion of the subject".

In Arlington, Va., a minister commented: "We have closed our minds to such trivial considerations as the question of the resurrection of Christ. If you fundamentalists wish to believe that nonsense, we have no objection, but we have more important things to preach about, than the presence or absence of an empty tomb twenty centuries ago".

Another Virginia minister said,

"We are interested in human life and human destiny on the earth. We do not know or care whether there is a life beyond the grave. We presume there is a God, but we know He will ever be a mystery to us. We do not know or care whether God possesses personality or not. He may be just an impersonal force. Religion means very little if anything, in this modern world religion has no vital place. The function of the modern minister is to guide the thinking people along social and economic lines. Morals, like religion, are out of date. The world today requires a new social order. The younger generation won't need either morals or religion, if we create a social order in which ignorance and poverty have no place. We are moving in the direction of the elimination of prayer from our services entirely. We still include it, occasionally to please those who are accustomed to it. Prayer is sort of a habit with folks. It takes time to educate them to a realization that it is a hangover from the superstitious past. We do not teach the Bible to our young people. Our youth program is centered around recreation".

A leading minister in Washington said flatly, "In our denomination, what you call faith of our fathers is approaching total extinction. Of course a few of the older ministers still cling to the Bible. Among the younger men, the real

leaders of our denomination, I do not know a single one who believes in Christ, or any of the things that many classify as fundamental".

Many people will be shocked to learn that denominationalism has gone as far as the above quotations, but it is true. That is the result of departing from the scriptures. This will happen to anyone who refuses to respect the Bible, it's silence included.

Unfortunately, people are not always aware of the trend in the direction of completely forgetting God. Anytime a group of brethren begin to teach error and continue in so doing, they are headed in the direction of a completely godless religion. When one error is allowed to remain within the church, others are bound to follow. The same reason that places one in and allows it to remain, will allow others in. Minds that can be closed to reason concerning these errors, will soon be closed to the truth entirely.

Sel. by Paul R. Myers

NEWS ITEMS

PERU, INDIANA

The Midway congregation met Saturday forenoon, Mar. 14, for regular council, with Eld. Vern Hostetler in charge. We had a council scheduled for last December, but circumstances prevented a sufficient number being present for that meeting. At this meeting it was decided to continue for the re-

mainder of the year, with the same elder, church and Sunday-school officers as last year. Choosing District Meeting delegates and a few matters constituted most of the business.

Our only minister, Bro. Paul Morphew, after apparently recovering from the fungus infection which attacked him over a year ago, grew worse last November and returned Dec. 1 to the Robert Long Hospital in Indianapolis, Ind., where he still is. But this time the previous form of treatment has not been successful, he has become very weak and the medical doctors have now given up.

This is an opportunity and obligation for prayer, if it is not too late, when this reaches you readers. But let us remember, that not just anyone's praying nor just any prayer brings the desired results. For our prayers to be effective, we must conform to the instructions given us along this line, as the following:

"If I regard iniquity in my heart, the Lord will not hear me", Psalms 66:18.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination", Prov. 28:9.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your

God, and your sins have hid his face from you, that he will not hear", Isa. 59:1-2.

"First be reconciled to thy brother, and then come and offer thy gift", Matt. 5:24.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them", Mark 11:24.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you", John 15:7.

(Right conduct and family relationship) "that your prayers be not hindered", 1 Pet. 3:1-7.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil", 1 Pet. 3:12.

In James 5, where the subject of physical healing is dealt with more specifically, a number of the above rules for prayer are again mentioned. In order that the prayer "availeth much" and that we "may be healed" our prayers should be 'effectual, fervent, of a righteous man, of faith' and we are told "confess your faults one to another, and pray one for another".

We plan to continue meeting for services as usual each Sunday at 9:30 A. M. (legal Indiana time), at least until our next council sometime in June. We welcome any of you, especially ministers,

who can come or stop with us and assist in these services.

Paul B. Myers, Cor.
(P.S. Eld. Paul Morphew was called to his reward on March 29 but because of the value of this report, we are printing it as it came. How much do we pray for ourselves and for others? If we knew the date of our individual death call, would we pray?

Editor)

PLEVNA, IND.

The Plevna congregation met in their first quarterly council on Mar. 14. Opening with Hymn no. 111. Bro. Clarence Surbey read from Hebrews 8:1-13 and lead in prayer. Our Elder, Bro. Vern Hostetler took care of the business in a christian manner.

Delegates were elected for District Meeting, which is to be held at the Plevna congregation this year, April 7-8. One precious soul was taken into our midst and baptized on Sunday afternoon. Pray for us that we may do God's work, that we might guide more lost souls unto Him.

Sister Lois Miller, Cor.
r. 1, Bunker Hill, Ind.

GENERAL CONFERENCE

Don't forget the 1959 General Conference will be held at the Mission Springs camp grounds, near Santa Cruz, Calif., from June 6 to

10th. Notice the details in the News Item of April 1st issue.

Hayes Reed, Writing Clerk.

OLD CONFERENCE MINUTES

We have a number of copies of the Minutes of past General Conferences on file, which will be mailed to anyone who can use them.

Editor.

WAYNESBORO, PA.

The Waynesboro congregation plans to hold our Lovefeast May 3, the Lord willing. There will be an all-day meeting, with communion services in the evening. Come and worship with us.

Sister Elizabeth Wisler, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation met for regular council on Mar. 7. Our Elder, James Kegerries was in charge. The meeting was opened by singing "'A Charge to keep I have". Bro. Roesch read Eph. 4:13 and led in prayer.

A report was given of the visiting brethren, with all members willing to work together for the betterment of the Church. Delegates were chosen for District Meeting. We decided to have a weekly Prayer meeting, in the homes of those who would like to have it. Bro. Kegerreis led in closing

prayer and we sang "Blest be the tie that binds".

We are grateful for Brother and Sister Roesch moving into our congregation. We are having services every Sunday morning and welcome any who can to worship with us.

Sister Barbara Stump.

IN APPRECIATION

I want to thank all the dear Brethren, Sisters and freinds who so kindly remembered me on my birthday. I received 57 cards, 6 handkerchiefs, quite a few letters, a big box of canned things, a nice birthday cake, material for an apron and some greenbacks. All was greatly appreciated, those kind of surprises are very nice "again thanks". Some wonder how old I am, as I am not ashamed of my age, will say I was 85 and having fairly good health.

M. Ella Ecker
Taneytown, Md.

THANKS

We would like to thank all the good Brethren and Sisters for their encouraging letters, birthday greetings and get-well greetings. There were so many I am unable to answer all of them personally, so take this method to thank you all and may God bless you for what you have done. I even got an encouraging letter from someone I never

knew. Thanking you all, I am your brother in Christ.

J. A. Leckron
1516 Walton St., Anderson, Ind.

COMMENTS

Since receiving the March 15 issue of the Bible Monitor, I have been impressed with the article found on page 3 "The Death of Modesty". I felt to add a few thoughts to it, if there are no objection. By way of admonishing the dear Brethren and Sisters.

The thought has often came to me, since I see the great change that has taken place, in the original church people of our fraternity. I can hardly think it can be possible, but yet when I remember some remarks that were made in a council meeting, by a sister of the church and especially a minister's wife, one cannot expect much else than what has happened.

Several young sisters came into the church through a series of meetings, who were a good while laying off the things of the world. This matter was brought up and considered, this minister's wife arose and remarked "Oh, now, Brethren and Sister, we ought not be too severe on them at once, they will fall in line in a short while". This was in the old church at Covington, Ohio and I remember that these did not change.

The minister who held that protracted Meeting, came back to Cov-

ington, several years later and helped all he could in putting up the new church. The old church has since been turned into an Automobile work-shop. What a pity, the building was in good condition and I think still is. I certainly hope that we can stand on the principles for which we stand as a brotherhood, while time will last.

Bro. O. E. Heisey
R. 1, Bradford, Ohio

THANKS

To the Brethren and Sister of the Dunkard Brethren church, greetings in the name of Jesus:

I want to take this means of thanking each and every one of you, that you all were so kind to remember Wife and I on our sixty-eighth wedding anniversary. Our hearts are overflowing with joy and gladness, to think that so many of you dear ones were so kind and thoughtful, as to remember us even though we are getting up in years. No, we are not getting old, not at all, it is just this old shell that is fast decaying. The inward man is renewed in strength day by day, for which we are continually praising God, for His goodness.

Bro. J. P. Robbins and wife
PO Bx. 34, Potsdam, Ohio

ONLY ONE

Jesus said, "I am the door". There is only one door to the sheepfold and yet there are two sides, in-

side and outside, on which side are you? Are you on the Lord's side? Matt. 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad". Jesus said unto them, Verily I say unto you, I am the door of the sheep. I am the good shepherd, Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber. Only one way to salvation. John 14:6, "I am the way, the truth, and the life".

Eph. 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God, and Father of all, who is above all, and through all, and in you all". Every one of us is given grace according to the measure of the gift of Christ. There is only one way of us coming into the world and there is only one way to get into Christ's kingdom. John 3:3, 5, 7, "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I (Jesus) say unto thee, ye must be born again". You can only be born once into the world a natural life, neither can you be born but one way into the Spiritual life, into Christ's kingdom. That which is born of the

flesh is flesh: and that which is born of the Spirit is spirit.

1 John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world". Many evil spirits, in different forms, but there is only one Holy Spirit. Gal. 3:28, "For ye are all one in Christ Jesus". 1 Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all". There is one above all others, His love is beyond a brother's. Was there ever a gift like our Saviour given? No, not one. Is there a friend like the lowly Jesus? No, not one. Luke 10:21, Jesus beholding a certain young man, whom he loved, said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come take up the Cross and follow me". There is only one way to salvation. Matt. 7:14, "Strait is the gate, and narrow is the way which leadeth unto life (eternal life) and few there be that find it".

A minister of a large group said, "Just so we believe, it matters not so much how we believe". No doubt the Lord meant to believe from the heart, to accept, to obey, to put to practice that it may be a part of our life. Not only a mouth confession like many people

say: Yes, I believe there is a God, yes, I believe there was a man named Jesus, he was an intelligent man. This minister also said, "It does not make any difference how you are baptized, sprinkled, dipped, water poured upon your head, just so you have faith in it". Yes, Satan has faith in his own works, yet he fears and trembles at the power of God, for he also believes. Jas. 2:19, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" We must obey the Lord's words and prove by our lives that we truly believe from the heart. John the baptist preached repentance, saying, Bring forth therefore fruits meet for repentance. Jesus said, Repent ye and believe the Gospel. Believing implies obedience to it.

John 13:14-15, 17, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them". Does this not require obedience? Yes, we might say we believe, but refuse doing it. How then can you prove that you believe it? 1 Pet. 1:22, "Seeing ye have purified your souls in obeying the truth". Rom. 6:17, "Ye were the servants of sin, but ye have obeyed from the heart that form of

doctrine which was delivered you". His servants ye are to whom ye obey. Would it not be wise to obey the Lord, rather than men? Eph. 6:6, "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart". This is the only way. Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is". Some are ever learning, but never come to the knowledge of the truth. In everything give thanks: for this is the will of God in Christ Jesus.

The apostle Paul was a chosen vessel to preach to the Gentiles. Eph. 3:8, This grace was given me that I should preach among the Gentiles, the unsearchable riches of Christ. Jesus did not preach to the Gentiles, but taught Paul to deliver the gospel to the Gentiles. John 1:11, "He (Jesus) came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name". Matt. 10:5-8, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, etc." This power was given the twelve apos-

ties. We as Gentiles have no right to adopt traditions or customs of the law, which were taught under the dispensation of time of the law.

Rom. 10:4, "For Christ is the end of the law for righteousness to everyone that believeth". For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. Only one way to salvation. Are you on the Lord's side? Too many of this day and age are expecting the Lord to come on their side. Also expecting the Holy Spirit to sanction their labors. You cannot be guided or directed by the Holy Spirit and at the same time have your own mind on carnal desires. Matt. 18:3, "Verily I (Jesus) say unto you, Except ye be converted (changed or transformed), and become as little children, ye shall not enter into the kingdom of heaven". Luke 18:17, "Verily I (Jesus) say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein". Only one way to get into the kingdom of heaven. A minister of one of the most prominent churches told me, It is honourable to belong to their church. This is true in the world. Every politician seeking office usually first becomes a member of some popular church. Ye cannot serve God and mammon, or else you will hold to the one and despise the other.

1 Cor. 7, He that is called in the

Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be ye not the servants of men. There is one Lord Jesus Christ, by whom are all things, and we by Him. He is the only way to salvation. For ye are bought with a price: ye are not your own. Rom. 14:8, "Whether we live, therefore, or die, we are the Lord's". Worldly honor all ceases at the grave, as far as our soul and body. Even the rich is made low, as the flower of the grass he shall pass away, the flower thereof falleth and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away.

There is one above all others, with love so great beyond human measure. Eye hath not seen, nor ear heard, neither has entered into the heart of man, the things which God hath prepared for them that love Him. But God has revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. That at the name of Jesus every knee should bow. God hath highly exalted Him and given Him a name which is above every name. Every tongue should confess that Jesus Christ is Lord, to the glory of God. He is Lord of lords and King of kings.

The words solemnly uttered by Jesus the Lord, Ye must be born again are the Master's words, so true and plain. Oh, happy day, when Jesus washed my sins away. Jesus saith, I am the way, the truth and the life. Only one name given among men, whereby we must be saved. Neither is there salvation in any other. Only one way to salvation. Have you been to Jesus for that cleansing power? In the soul cleansing blood of the Lamb.

There is one way or means to overcome Satan, by the blood of the Lamb. Rev. 12:11, They (the saints) overcame him (the evil powers of the antichrist and satan) by the blood of the Lamb. Only one way. Oh, how happy are they who their Saviour obey and have laid up their treasures above. This heaven below, my Redeemer to know. Tongue cannot express the sweet comfort and peace, since the truth I believed. What a joy I have received, as found in the blood of the Lamb. Rev. 3:7, He that openeth, and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. They that were ready went in with Him to the marriage, and the door was shut. Now, we are either inside or outside. Then came also the other virgins saying, Lord, open to us. They were on the outside, so there are two sides, in or out. There are two

ways, the narrow and the broad road. Which road are you on? On which side of the kingdom do you expect to be? Will I be ready when the Lord comes?

William N. Kinsley
Hartville, Ohio

THE SIX MIRACLES OF CALVARY

6. THE RISEN SAINTS OF CALVARY

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many", Matt. 27: 52-53.

The sixth miracle of Calvary was the risen saints that accompanied the resurrection of Christ. Matthew reveals the fact to us, that only part of the graves were opened by the earthquake, and that the bodies arose and came out after Christ himself had risen, "And went into the Holy City, and appeared unto many". This statement is one of the grandest miracles surrounding Calvary, wholly supernatural.

First, we will notice the historical side of the truth of this statement. The question may be asked as to how much can be said for the historical part, in answer, as much as can be said for all Scripture, for these words are a part of the genuine words of the Bible, and not a fictitious phrase of some author. If

there be any document more historical than the Bible, it is yet to be found.

The statement that the bodies arose and went into Jerusalem and were seen by many, has been said and possibly thought by others, to be obscure and not easily understood. This difficulty of accounting for, we are not concerned with, only as it stands in connection with the death and resurrection of our Lord and Saviour.

It is a part of Matthew's record and so interwoven with it, that it needs must be there. It stands in line with the other miracles of Calvary, and harmonizes with and explains why the opened graves, just as they were the product of the earthquake, the broken rocks and the rending of the veil answered to the cry of victory, from the Cross whose dying sufferer had just emerged in triumph of the horrors of that symbolic darkness. Now, if we believe and doubt not all the power of His salvation, we shall perceive that it was credible, for it was an expressive pledge to those witnesses and all who follow after, of the coming resurrection, when the mortal remains of every saint from every graveyard, shall put on incorruption and this mortal immortality.

Again, think of the all but boundless field of thought in the phrase of "many of the saints arose and came out of their graves, and went into

the holy city and appeared unto many". How could so much be said and yet say so little? The story is told in these few words. He tells us that many of the saints arose, left their graves and went into Jerusalem and appeared unto many. But he says nothing more. He does not tell us, who they were or how many; whether they appeared only in the streets, only once, or from time to time. Neither do we know if they spoke of the realms of the dead or how they returned to life; how or when they disappeared again, we know nothing. The writer does not tell us whether the saints had recently died or not. At first thought, it might be inferred that this is implied in their appearing to many, for why should they appear except to be recognized, as a testimony to the open graves and to the power of the resurrection? And yet Moses and Elijah were recognized by the Apostles at the transfiguration, although they had never seen either of them.

There are two kinds or resurrections spoken of in the Bible, the one is being resurrected back into this life. There are six resurrections mentioned in the Bible, which were only resurrected to this natural life. The son of the widow of Zarephath, 1 Kings 17; the Shunammite's son, 2 Kings 4; the resurrection caused by the bones of Elisha, 2 Kings 13; the daughter of Jairus, Matt. 9; the son of the widow of Nain, Luke 7;

and Lazarus, John 11. In all these instances it was only a resurrection of the natural body, which might and undoubtedly did die again.

The other spoken of in 1 Cor. 15, where a resurrection of an entirely different kind is promised, to all those who are Christ's at His coming. "Sown in corruption, it is raised in incorruption; sown in dishonor, it is raised in glory; sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body". This is the better resurrection, the true rising of the dead. Now in which of these two classes shall those resurrected bodies of Calvary be placed? Were they instances of the resurrection according to 1 Cor. 15, or were they only called back to their natural life like Lazarus? In answer I only submit the following: In 1 Cor. 15 we are told, that all who are Christ's shall be made alive or resurrected in a spiritual body as there described. Also, "but every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming". Please note, Paul does not say that only those that were not raised before, shall thus rise at His coming. He makes no exception, they that are Christ's out of all ages shall rise, "but every one in his own order" which order is "only after Christ" and only "at his coming".

"They must have come forth in some type of a fleshly body, else

those who were living upon the earth at that time could not have seen them. Again, the object was to evidence the power of Christ to liberate the spirits of those who had died and thus "could not be done to the knowledge of the living, but through the material body of the departed", Shoup. It appears that none of Christ's people as yet have ever had a spiritual immortal body, and none shall have it until His coming. Those saints of Calvary await the true resurrection with all Christ's people of all the ages. No one to precede another, all receive a spiritual body, according to Paul, "at His coming".

Further, what is the lesson that is taught to the people here? It is of the true and final resurrection, which teaching is symbolical. Those revivals to life in the Calvary graveyard were exemplary to the greater and coming glory. They were not of the final resurrection, but they were a resurrection. Not the thing itself, but they were a shadow of it, and a very substantial one, requiring no less power than the thing which it represents.

When Jesus said "I am the resurrection and the life" to prove the truth of His statements to those people, He raised Lazarus from the dead. However the proof did not lie in the kind of a body he came forth with. Paul gives us in 1 Cor. 15, an example of the true meaning of Jesus being the resur-

rection and the life. The proof lay in the fact that the restoring of Lazarus back to his natural life, was a shadow of the true resurrection, and thus was done to the knowledge of the living, through the material body of the dead.

The whole series of Calvary miracles were symbolical. "The three hours darkness, though real, was only a symbol; the rending of the veil, as though an artisan's blade had cut it from the top to the bottom, was a symbol; the grave-clothes of Jesus whose marvelous arrangement was a demonstration to John of his Lord's resurrection, were a symbol and here those risings from the dead, living realities, yet only symbolical, were the harmonious completion of the wondrous group", Nickolson.

The appearance of the saints of the Calvary graveyard were actual instances of death destroyed for the time and life reestablished in them. Those risen saints walking the streets of Jerusalem were designed of God as a witness, a fore-shadowing of the life of immortality and glory. Also, they were a demonstration of the certainty of God's power through His Son, of releasing those spirits from prison. In the language of Paul "He led captivity captive". Teeter comments thus: "The captivities here alluded to are those who themselves had formerly been captors, but are now the prisoners of Christ. They are especially Sa-

tan, death and the grave". Compare John 12:31; 1 Cor. 15:54-57.

The people of God are delivered only by the personal deliverance of Christ himself. The saints of Calvary were risen from the dead because of Christ's own rising. "Many bodies of the saints which slept arose and came out of their graves after his resurrection". As such, their resurrection and appearance in Jerusalem stood as a sublime symbol of the final resurrection.

As the sin bearer, as a perfect sacrifice for the people, had He not become justified before God, in the completeness of the perfectness of His sacrifice, never could His followers be justified by faith in Him. Had He not risen, our faith is vain. Thus His followers are in Him and He in them. His death is their death and His life is their life. Christ says, "because I live, ye shall live also". John 14:19. What a certainty of our promised heritage to all God's people. Paul says, Col. 3:3, "ye are dead, and your life is hid with Christ in God".

One more thought, none but the righteous shall have part in the first resurrection spoken of in 1 Cor. 15. None but "saints" were raised from the dead in the Calvary graveyard. Therefore, none but saints shall be of that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb,

clothed with white robes, and palms in their hands". Those "many" of Calvary typified the vast number of the righteous of heaven.

All mankind, whether they be beneath the snows of Iceland or the burning sands of Africa must come forth alike, some unto the resurrection of the righteous, others, said Jesus, "unto the resurrection of damnation". Instead of it being their resurrection unto life, it will be their plunge into "the second death", death in its deadliest form. Only the saints of God of all the ages shall come forth "unto the resurrection of life". None but saints, yet every saint shall come forth, to live with Jesus in that more abundant life in the realms of the blest.

Walter Coning in the Vindicator.

FAITH AND UNBELIEF

Some unknown writer states, There are three kinds of people in the world: the wills, the won'ts and the can'ts. The first accomplish everything; the second oppose everything; and the third fail in everything. Having worked out on the anvil, of an unusually trying kind of life, supreme joys and excellence of faith, the heroic John Bunyan had the following to say by way of contrast between faith and unbelief:

Faith believes the Word of God; unbelief questions the same.

Faith sees more in a promise of God to help than all other things to

hinder; unbelief, notwithstanding all of God's promises, says "How can these things be?"

Faith will help the soul to wait, though God defers to give; unbelief will throw up all, if God makes any tarry.

Faith will give comfort in the midst of fear; unbelief fears in the midst of comfort.

Faith makes the greatest burdens light; unbelief makes light ones both unbearably and intolerably heavy.

Faith brings us near to God; unbelief puts us from God, when we are near to Him.

Faith puts a man under grace; unbelief holds him under wrath.

Faith makes us work acceptable to God through Christ; but whatsoever is of unbelief is sin, for without faith it is impossible to please Him.

Faith gives us peace and comfort in our souls; unbelief works trouble and tossing, like the restless waves on the sea.

By faith we have our life in Christ's fullness; but by unbelief we starve and pine away.

So, let us have faith in God.

Sel. by Sister Blanche Eberly

IT WILL SHOW ON YOUR FACE

You don't have to tell how you live every day,
You need not reveal whether you work or play,

For the trusty barometer is always in place,

However you live, it will show on your face.

The sin and deceit you hide in your heart,

Cannot be kept in when once given a start,

Tissues and blood are but thin walls of lace,

What you wear on your heart, you must wear on your face.

If you have battled and won in the great game of life,

If you have striven and conquered through sorrow and strife,

If you have played the game fair and reached but first base,

You won't have to tell it, it will show on your face.

If your life has been unselfish and for others you have lived,

For not what you can get, but for what you can give,

If you have lived close to God in His infinite grace,

You won't have to tell it, it will show on your face.

Sel. by Sister Shella Stump

Search thy friend for his virtues, thyself for thy faults.

Too many church-members have been starched and ironed, but never have been washed.

It is smart to pick your friends, but not to pieces.

WHAT THINK YE OF CHRIST?

Youth: Too happy to think - time enough.

Manhood: Too busy to think - more money first.

Maturity: Too anxious to think - worry over work.

Declining years: Too aged to think - fixed habits.

As death approaches: Too ill to think - weak and suffering.

Death: Too late to think - the spirit has flown.

Eternity: Forever to think - God's judgment day.

Sel. by Sister Shella Stump.

SUNDAY SCHOOL LESSONS FOR MAY 1959

PRIMARY LESSONS

May 3—A Father who loved His Son. Gen. 33:1-4; 37:1-4.

May 10—MOTHER'S DAY—Influence of a Christian Mother. II Tim. 1:1-5.

May 17—Moses and the Shepherd's Daughter. Ex. 2:15-25.

May 24—(Review) Learning to be Kind. Isa. 63:7; Col. 3:12-17.

May 31—A Man who obeyed the Voice of God. Ex. 3:1-10; 4:18-23; 27-31.

ADULT LESSONS

May 3—His unbelieving Brethren. John 7:1-18.

1—On what other occasion did

Jesus refuse to make a show of himself at someone's request?

2—Does just a little bit of doubt amongst brethren cause trouble in the Church today?

3 Did Christ imply that His brethren were among the worldly when He said, "The world cannot hate you"?

May 10—MOTHER'S DAY—Behold thy Mother. John 19:25-27.

1—Did the Mother of Jesus ever have any doubts of her Son?

2—What are some of the "Motherly" characteristics revealed in Mary's life?

3—Does Christ's example of love and concern for His Mother put many of us to shame?

May 17—Jesus Teaching in the Temple. John 7:19-34.

1—Why did the people deny that they were going about to kill Jesus?

2—In order to judge righteous judgment, what must be taken into consideration?

3—Is the lack of righteous judgment the cause of much confusion among Christians?

May 24—Of a Truth this is the prophet. John 7:35-53.

1—How can we made to realize more fully that Jesus is our living water?

2—In what way is the flow of living water manifested?

3—What are the factors that

cause a differing opinion concerning Christ?

May 31—Go and Sin no More.

John 8:1-19.

1—Did Jesus ever justify sin in anyone?

2—Does man allow his conscience to convict him as readily now as in Christ's time?

3—How does the receiving of the forgiveness of sins through Christ, intensify the necessity of abstaining from sin?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1959

DIVINE FELLOWSHIP

Memory verse, Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them."

Fri. 1—Psa. 16.

Sat. 2—Matt. 28:9-20.

Memory verse, James 4:8, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded."

Sun. 3—Exod. 20:18-26.

Mon. 4—Gen. 5:21-32.

Tues. 5—Luke 24:13-25.

Wed. 6—Acts 4:13-22.

Thurs. 7—Psa. 34:9-22.

Fri. 8—I Cor. 1:9-31.

Sat. 9—Heb. 10:9-25.

Memory verse, Jno. 15:4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine:

no more can ye, except ye abide in me.' "

Sun. 10—Jno. 3:1-11.

Mon. 11—Mal. 2:1-16.

Tues. 12—Psa. 145.

Wed. 13—Psa. 73:13-28.

Thurs. 14—Gen. 6:9-22.

Fri. 15—II Jno.

Sat. 16—Isa. 43:1-13.

Memory verse, Rev. 3:20, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Sun. 17—Deut. 20:1-9.

Mon. 18—Eph. 2.

Tues. 19—James 4:1-10.

Wed. 20—Deut. 34.

Thurs. 21—Psa. 28.

Fri. 22—Isa. 41:10-20.

Sat. 23—Heb. 13:1-16.

Memory verse, Exod. 33:14, "And he said, My presence shall go with thee, and I will give thee rest."

Sun. 24—Jno. 15:1-17.

Mon. 25—Gen. 28:10-22.

Tues. 26—Jno. 17:5-26.

Wed. 27—Jer. 1:4-19.

Thurs. 28—Heb. 2:9-18.

Fri. 29—I Chron. 16:23-36.

Sat. 30—Eph. 6:10-24.

Memory verse, I Jno. 2:28, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Sun. 31—Rev. 3:1-11.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HONORING MOTHER

"A wise son maketh a glad father: but a foolish man despiseth his mother", Prov. 15:20. We find two important thoughts in this short admonition from the wise man, Solomon. A wise son maketh a glad father and it can be easily implied, a glad mother, too.

At its best or allowing the least of cares, motherhood or fatherhood requires years of toil, planning, patience and endurance. This is especially true of those who devote their time to proper and Godly motherhood and fatherhood. To a great extent the most of their life has been lived for the children, and even after they are grown, many cares and trials may still come to mother and father, because of their children.

The question comes to us, What is a wise son? "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding", Prov. 28:28. One of the first characteristics of wisdom is to fear, trust, love and obey the words of our Lord and Savior. An understanding son will

certainly make his parents glad. In this day of sin, shame and trouble, a son or daughter who guards, controls and keeps their ways from evil, will certainly bring joy and comfort to their parents.

It is a virtue for a son or daughter to labor and conduct themselves, that they may be an honor and asset to their parents, their community and their church. On the contrary, sad is the lot, in all circumstances, of the son who will stoop low enough "to despise his mother". This may be brought to light, through the son's attitude toward his mother, anything he might do to degrade the good name of his mother or whatever evil he might do to lower the reputation of his mother.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage", Psa. 16:6. A son or daughter, who is blessed with a goodly heritage has much to his or her credit as they start out in life. Whether poor, unlearned or physically handicapped, one's lot is still an easy one if he or she has a goodly heritage. On the contrary, a

good name, which one has debased through evil, slander or mis-de-monor of any kind, is very difficult to elevate to the former level. Life is such that it is many times easier to uphold a good name, than to restore one which has been debased.

Dear young reader, whatever honor, help and service you may be able to bestow upon your mother, you still can never repay all she has done for you, throughout your many years of care. Your service and respect to your parents will be many times repaid, in one way or another during the days which are ahead of you. The reasonable honour you may bestow upon them cannot harm you, but may bring you much joy and comfort.

LUKEWARMNESS

STOP, LOOK, LISTEN. Danger signals are ahead. Ahoy! Ahoy! Danger ahead. The danger the writer wishes to point out in this article may not be so immediate, yet should we wait to throw out the danger signals, until tragedy appears? Until there is no time to escape the tragedy of death?

Soon after the year 1911, some of our Elder Brethren began to see danger signals, which brought about later warnings to our fraternity, our mother Church, the Church of Jesus Christ, which had been re-organized in Germany in 1708, then coming to America.

The Church in the early teen's

began to manifest a drift toward the current of apostasy. It was such men as M. M. Eshelman, B. E. Kesler, my father and others, who began to see this drift, as early as 1913. While others of us who were younger, the next generation of which the writer belonged, did not notice this danger until perhaps the later teens. The writer was first conscious of it in 1917, from that time on until 1926, we carried a heavy burden on our heart, because of this drift toward apostasy.

It was in that year while in conversation with an elderly brother, who likewise was disturbed with this manifestation, that the writer made the following remark to this brother, "O, I would that some young able Minister in the Church would rise up, who had the ability and courage to go out and save our beloved Church from its departures". Sad, sad, there was no such younger brother, but it was left to hoary heads! Now, in the year of 1959, we again see the danger signs. Let me say right here, don't misunderstand me, far be it from the writer to knock against the Church, neither are we thinking or writing in any spirit of using derogatory thoughts or statements against our beloved Church. Our following thoughts are given in a spirit of deep love and compassion for every brother and sister in the Conservative Dunker faith.

We dare not give up our funda-

mental doctrine, the first principles of the gospel. We dare not fail to be progressive in our labour, as our forefathers advocated in the eighties. Yet, we dare not be progressive in the customs and practices of Christendom. We dare not follow after the traditions of men and fail to keep the traditions handed down to us by Christ and the apostles. But we do see and this pains our heart to even mention it, a lukewarm, drifting, neglectful, nauseating coldness, a lifeless formalism creeping into the fold of some of our congregations. Pardon me if I am wrong.

But, says one, do you think we are so bad? Why should we wait as Elders and Ministers until the Church becomes in a bad condition, before we begin to throw out the danger signals? Now is the time to correct, if we see danger approaching, not wait until hoary heads may be placed on the shelf and not be able to throw out the red lanterns, from the pulpit or in writing. Not long ago the remark was made to your unworthy servant, we hope he will pardon us for quoting him, "I believe the Dunkard Brethren are growing Spiritually". Are we? If so, why this lukewarm condition?

Let us notice Rev. 3:14-15, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works,

that thou art neither cold nor hot: I would thou wert cold or hot". You may think, dear reader, that our coldness, our indifference, our neglect, or the attitude some of us take in appearing at the house of worship, should not be compared to the innovations of the latter teens and the twenties, but they, if they are persisted in and not corrected, will land us into the same tragedy, which is sure death, Spiritual death.

Note the following verses of our text. "So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." O, we are not so cold that we give up all our faith, that we stay at home and not go at all to the place of worship. Yet there is no warm zeal, we are not hot to get there. How many of us go to Church on time? Wouldn't it be sad if Church was set for 10:30, and only six or so would be in the house of God until 11:10. Brethren and Sisters, shame on us if such should be the case. Do we think it more profitable to attend to our social life, to mingle and visit each other than to be at the place of worship, to worship God?

True we should be warm in our love and fellowship toward each other, but should we neglect our worship to do so? Some emphasize the social gospel, as they call it. Jesus said, "But seek ye first the kingdom of God and his righteous-

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ness and all these things shall be added unto you". Meaning the things of this life, which are for good, for our natural life.

Again, "Because thou sayest, I am rich, and increased with goods." Yes, we boast of our blessings, our possessions, we just cannot get to the place of worship because of our chores, our duties at home, at the hour set for services. Folks, we are constrained to believe this is untrue. If we can go to Church at eleven o'clock, we can go for ten o'clock. Would you say, if you knew you were going to die at a certain hour, that you must do your chores first or take time to tend home duties of increasing your earthly possessions first, then you would be ready to die? No, you would not.

O, yes, we have all we need, "have need of nothing", we are at ease in Zion in such a condition. But, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent", Rev. 3:17-19.

Brethren and Sisters, will we repent of our negligence, our indifference, our lukewarmness? Or will you say, O, he, the writer, just wants to rail against or knock, or is trying to tear down what is built up? We beg of you in the Name of Jesus our Saviour to heed this warning of coldness, before it is too late.

Are we slipping toward worldliness, in customs, in appearance, etc.? Could it be said of our Church that we believe in plain dressing, but that we also believe in dressing our children in the abominable costumes of the world? In immodest apparel? Modesty is dead as practiced by the world. Our desire and prayer is that the Dunkard Brethren may hold faithful and produce overcomers, when Jesus comes.

Bro. Wm. Root,
Great Bend, Kansas.

SERENE AND GRACIOUS LIVING

— —

It is a rare attainment to grow old, gracefully and happily. The master work of wisdom is one of the most interesting chapters in the fine art of living.

Why do some men seem never to grow old? Because they have cultivated fresh interests, through the years, been alert to new ideas, enjoy the best of what is and look for the best of that which will be.

The morning and evening of life should be alike, calm and cheerful. Matured years are expected to bring gentleness of disposition and tranquility of mind. A cheerful, sunshiny old age is possible, to one who has lived wisely.

Cicero believed that judicious exercise and temperance could, even in old age, preserve some part of our vigor. The attainment and practice of the virtues, cultivated regularly, produce wonderful fruits when one has lived to a great age.

"A wise and good man", said Seneca, "should stand prepared for all events". He urged those who would maintain self-control and peace of mind, to cultivate a yielding disposition.

When you see a serene, well-preserved elderly person, you will find that he has practiced the virtues of poise and contentment, through the vicissitudes of life. He has met and solved inevitable problems with in-

telligence. He has learned the art of right living.

Young and old should be constantly on guard against the depressing effects of negative thinking. Devitalizing thoughts of anxiety, fear, resentment, jealousy and ill will should be promptly replaced by positive ideas.

An elderly person should think, not of his limitations, but of his compensations. On the plus side are these: reasonably good health, a cheerful and receptive state of mind, mutual friends, interesting books, agreeable contacts with others, pleasure derived from unselfish service and trust in God.

Some persons are born optimists. They see the silver lining in the darkest cloud. In advanced age they say, "The time to be happy is now; the place to be happy is here". They think goodwill thoughts and radiate goodwill.

The happiest man is he who, as the years advance, finds continued interest in a variety of subjects and who has a hobby to which he can turn for change and relaxation. Occasional change from regular work will enable one to return to it with refreshed mind and body. Often the best remedy for worry, irritation, loneliness and discouragement is simply a change of occupation.

As you advance in life you will find it is better to talk of health, progress, happiness and success than of the contrary things. It is

better to think of the beautiful, truthful, inspiring and ideal than the opposite thoughts. It is better to be cheerful, confident, expectant and enthusiastic than to indulge in destructive feelings.

Knowing this, the right course is clearly open to you. Fill your daily life so full of constructive thoughts and ideals that there will be no room for negative and depressing ideas. Confine your conversation to helpful, useful, encouraging subjects. Be generous in thought, word and act.

Make the world better for your being in it. Take a strong stand for truth and righteousness, and make every day count toward eternal progress and happiness.

Do not complain in the face of unjust opposition, violent argument or personal abuse; hold yourself in poise, knowing that truth is infallible. A genial temper, broad charity and quiet evenness of mind, under all circumstances, will give you mastery of yourself and the situation.

The silent and unconscious example of high thinking will do more on your part, to help others, than words and much counsel. A flexible disposition will tend to keep your mind sane and receptive, attract friends, placate enemies and help to round your life into beauty and wholeness.

An old story has it that a group of boys were watching some men

unload a square of marble in a sculptor's yard. "What are you going to do with that big rock, Mister?" asked a curious child. The sculptor bent nearer his questioner and lowered his voice to reply, "You'll never believe this, son, but there's a beautiful angel imprisoned in that block of marble. I'm going to take my hammer and chisel and release her".

The angel was in the sculptor's mind, not actually in the marble. If, instead of the angel, the sculptor had envisioned the hairy bulk and hideous, bestial face of a gorilla, it goes without saying that he could never have outlined in marble, the face and form of an angel.

Paradoxically, the beast shows its head most often, between those who have pledged to love and cherish one another throughout their lives. The beast usually makes his initial appearance in a petty disagreement, between husband and wife, followed by sharp references to unhappy or ugly incidents in the past, and abounding with flaming anger and cutting recriminations; all of which, coming from a loved one, hurt more deeply than from anyone else.

A life of growing devotion and of happier days, with a sweeter, more wholesome atmosphere to breathe, throughout the spring, summer and autumn of love, may be enjoyed by those who are determined to let sleeping dogs lie, while

opening their minds to receive more beautiful angels, to be released in words and deeds. For, we are not what we think we are; but what we think, we are.

Comments by Sister Ruth Drake

I have been much impressed by the above article and many others, which have come to my attention, of the effects of right thinking upon our lives. We have in the article a picture of an elderly person, who has forgotten self and lived for others, with his mind upon the blessings and commandments of God. The writers of today seem to think they have discovered a new line of thought in right thinking, but Paul and Christ both gave us the results of good thoughts.

Paul in Phil. 4:8 tells the brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things". Solomon in Prov. 23:7 says, "As a man thinketh in his heart, so is he".

If we obeyed God's command given by Paul, throughout the years He has allotted to us, how much different would be our latter years? Our company would still be sought, rather than, as many older folks complain, they are not wanted. I know two older brethren, who

have passed the years God promised to man, but they still talk of God's wonderful goodness and the blessings He gives, rather than criticism of friends, weather, etc. Yes, they are both a pleasure to know and to be with.

We still need to be very careful that in our thinking, we accept God's commands, because Paul tells us in 1 Cor. 10:12, "Wherefore let him that thinketh he standeth, take heed lest he fall". Solomon repeats the warning in Prov. 14:12 and 16:25, "There is a way that seemeth right unto man, but the end thereof are the ways of death".

We can build right habits of thinking through the years, if we are careful to make God's Word our teacher. If we take God as our teacher and the Bible as our textbook, our thoughts will have to fall into the pattern the writers of today seem to think they have originated. Beautiful thoughts do build beautiful character.

Beaumont, Cal.

WHEN JESUS COMES FOR YOU

The return of Jesus is mentioned more than three hundred times in the 260 chapters of the New Testament, an average of one verse in every twenty-five, according to Dr. M. E. Dodd in his book "Jesus is coming to earth again". In the Bible there are eight times as many

references to the second coming of Jesus, as there are of the first. Patriarchs in the Old Testament looked forward to it, Jude 14; Job 19:25-27. It has also been the blessed hope of the church throughout the New Testament, Tit. 2:13; Acts 3:19-21.

This great truth has been embraced by prominent christian leaders throughout the centuries past and many have given voice to their belief in the second advent. Martin Luther wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His coming". John Calvin wrote, "We know that He shall return and that with expedition". A deep and abiding faith in the second coming of Christ has a tremendous purifying and uplifting power.

Will Christ come again? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also", John 14:2-3. We can rely upon the words of Christ. Our eternal future is secure when it rests upon the promises of His Word. Jesus said, "I will come again" and He surely will. Nothing in heaven or earth can be more certain than His Word and therefore His coming.

For centuries the people of God

awaited the fulfillment of the promises concerning Christ's first coming, as the Messiah. Then came the wonderful day, when heavenly messengers made the announcement, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11. Just as surely as the promises of God were fulfilled, in the first advent of Jesus to this world, just so surely will be those that pertain to His second advent. The day of His return will be the most wonderful day in all history. When Jesus was put under oath, by the high priest at His trial, as He stood a prisoner flanked by guards at the foot of Caiaphas' throne, He said, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven", Matt. 26:64. This promise, made under oath, can be depended upon - He will come again.

How will He come? "Behold, he cometh with clouds; and every eye shall see Him and they also which pierced Him", Rev. 1:7. "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory", Matt. 24:30. Read also Acts 1:9-11; Matt. 24:23-27.

So we can hear Him. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to

the other", Matt. 24:31. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God", 1 Thess. 4:16.

He will come in glory. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory", Matt. 25:31. The effect of this glory upon the inhabitants of earth, we can only faintly imagine. If at the time of Christ's resurrection, the appearance of one Angel prostrated the Roman guard as dead men, Matt. 28:2-4, it is no wonder that many will try to hide from the Glory of Christ, praying for the rocks and mountains to fall on them, Rev. 6:14-17, when He appears in the glory of all the holy angels.

He will come unexpectedly. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh", Matt. 24:44. "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only", Matt. 24:36. In the clearest language, Jesus Christ taught that His coming would be openly announced, personal, literal, visible and that good and bad alike, would see Him come. He was to come as a "thief in the night" only in the sense that none would know the "day and hour" and multitudes would be unprepared.

Friend, if some glorious being of any other kind, should appear to you and even perform miracles of healing or work a thousand wonders, it is not Jesus Christ, He is not coming that way. Fantastic delusive teachings are sweeping millions into a river of deception. When Christ comes back He will be "the same Jesus" who went away, Acts 1:9-11. This same Jesus, Who arose from the dead and had flesh and bones, Luke 24:39-43. He ascended to heaven as the Son of man to be our Mediator, 1 Tim. 2:5. He is coming back literally and as the Son of man, Matt. 26:64. There will be nothing secretive or ghostly about it.

Why will He come? To raise the righteous dead, 1 Thess. 4:16; to catch up the righteous living with the resurrected dead, 1 Thess. 4:17; to change their vile bodies, Phil. 3:20-21; to take the righteous to heaven, John 14:2-3; to destroy the living wicked, 2 Thess. 1:7-9. Read also in 2 Thess. 2:8, of those whom He will "destroy with the brightness of His coming".

How may we be ready? We all can come to Him. If we are to be accepted by Christ when He comes, He must be accepted by us now. One great reason He has not already come is, that there are still honest souls to be saved. We can live for Him as Paul did, 2 Tim. 4:7-8. Mere profession of christianity or church membership, will not

avail. "For to me to live is Christ", said Paul, Phil. 1:21. We can seek to be like Him, 1 John 3:2-3. We can look for Him, Heb. 9:28. If we look for Him, it will affect our preparation for His coming. We can love His appearing, 2 Tim 4:8. To be among those for whom Jesus comes, this is the supreme hope of the human heart. God grant that when Jesus comes, He will come for you. This time He is not coming to die on the Cross, but to end sin and death.

If Jesus should come at this moment

To catch up with Him in the air
All those who love His appearing
Forever to be with Him there,
How would He find you, I wonder
Watching, waiting, faithful, true?
Dearly beloved, consider —
How would it be with you?

How much it means to be ready when Jesus comes. What happiness to see Him face to face and to hear Him speak your name. What joy awaits you, living with Him in peace, through the endless ages of eternity. When Jesus comes for you, will be the most satisfying experience that can ever come to any human being. Pray that this experience will be yours.

Sel. by Sister Viola Broadwater

THE PURE IN HEART

Blessed are the pure in heart, I hear my Savior say. Take up thy

cross and follow me. There is no other way but the way of holiness, I know for sure it is right. I love the Lord with all my heart, He is precious in my sight. He gave His life on Calvary, that I, through Him, might be free.

I came to Jesus, confessed my wrong, and now He fills my heart with song. I love to sing the songs of praise of Jesus and His power to save. Some sweet day when life is o'er, I'll live with Him on heaven's shore. Won't that be grand when life is o'er and we all meet on heaven's shore. Then we will have no sickness, death or sorrow, that sure will be a grand tomorrow. But we must live a holy life, free from sin and worldly strife, to enter into this glorious place.

We must be saved by His saving grace. Without the gate my Savior died, that all believers might be sanctified. To be pure in heart you must live each day above the world, which spends its substance in costly array, gold, pearls and ornaments, for we know the world is wearing these things to adorn the body. Don't cut your hair and wear it frizzled, as you know such is the practice of the world. For you know, dear ones, the Bible is true and what it says to me, it says to you. Don't be a Jezebel and paint parts of your body, but rather serve Jesus and live.

Sel. by Rebecca Beck

FRUITFUL

Walking in my garden I stopped to admire the exquisite beauty of a vine with young new leaves, that were partly unfolded. I stood there amazed at the work of the Creator. I remembered what Jesus said, "I am the vine, ye are the branches and my Father is the Husbandman". I see that Jesus said, "I am the true vine". Can it be possible that there are vines that are not true and people have been mistaken because they did not investigate the source, at first. Satan clothes himself in the midst of the chosen ones and it takes a power of Spiritual discernment from God, to detect the difference. Judas assembled at the Lord's table with the eleven and Christ. Christ Jesus had the authority to tell him to leave.

Let us examine ourselves. Are all of us branches on the true Vine or are we in the church and acting the part of Judas? I know a young girl who was told that she was a branch on the vine, but she was not bearing any fruit. This young girl was very much concerned about the matter. So then I began to think how we women of the church could be fruitful branches on the true vine. We live secluded lives.

Thus I began to discover the power that God delegated to women. We hear very little about Huldah. Who was she, and what was she qualified to do? She was a

prophetess. It is recorded in 2 Kings 22:14, that the priests went to Huldah, to find out the will of the Lord.

I thought of all the sisters in our denomination and wondered what we could do for our group. God has a work for us to do. Satan took Jesus into some awful temptations Jesus had angels to minister unto Him. When Satan in his power assails the leaders of our church, causing terrible distress, we as branches of the true vine should send out orders for Satan to depart, in the name of our Lord Jesus. We were given the authority to go into a room alone and talk to our Father in secret and He will reward us openly. I have thought of drawing the picture of a huge grape vine and on the branches, inscribe the names of all women who are willing to spend all their extra time in prayer.

Elice B. Neher

R. 1, Bx. 257, Oroville, Calif.

NEWS ITEMS

GENERAL CONFERENCE

The General Mission Board will meet at the Conference grounds, Saturday morning, June 6, at 10 a. m. All members are urged to be present.

Paul R. Myers, Chairman

WAUSEON, OHIO

The Lord willing, the Lovefeast services at the West Fulton church

will be May 16-17. There will be services morning and afternoon on Saturday and communion on Saturday night. Everyone is cordially invited to attend these meetings.

Sister Leola Beck, Cor.

LITITZ, PA.

The Northern Lancaster County Dunkard Brethren plan to have their Lovefeast Sunday, May 17. Sunday-school at 9:30, preaching to follow. A hearty invitation is extended to all who can, to attend our Lovefeast.

Susanna B. Johns, Cor.

CERES, CALIF.

The Pleasant Home congregation Lovefeast, May 2, is at Ceres, Cal., instead of Modesto.

A Sister.

TRAIN TO GENERAL CONFERENCE

If you are interested in a private coach, at no extra fare, from Chicago to San Francisco on the fast train, get in touch with Eld. Ord. L. Strayer, 101 Mill St., NE, Vienna, Va. At least eighteen fares will be required to secure a private coach.

EXPRESSION OF THANKS

I wish to thank all who have remembered me with get-well and birthday cards, during my recent illness. I wish I could thank you

personally, but that is not possible, so I take this means.

Pray for me that I may keep on improving, and soon be able to take my place in the church, the community and the home. May the Lord bless us all and help us remember that we have here no continuing city, but we seek One to come.

Brother Henry Demuth
Waynesboro, Pa.

BEAUMONT, CALIF.

The Winterhaven Church met in council Friday evening, Mar. 13, with our elder, Bro. James Swallow, as moderator. Four trustees were elected and all business was taken care of in a Christian spirit.

Saturday evening we met for our first Lovefeast. Bro. David Skiles, of Modesto, conducted the examination service, after which the Lord's tables were prepared and 24 partook of the Lord's supper. Bro. Donald Ecker officiated.

Bro. and Sister Winter experienced another dream fulfilled, when they could surround the Lord's tables in the little church which they helped to make possible. They spent nearly the entire day—on Sunday—at the church and enjoying every minute of it.

It was a week end of Christian fellowship that will not soon be forgotten by those who were privileged to be present.

Ruth Drake

CONFERENCE INFORMATION

We would appreciate very much to have all who are planning on coming to General Conference write for reservations as soon as possible, stating the number in each family or group. We will meet all buses at Santa Cruz or Camp Evers day or night, by calling the Mission Springs Conference Grounds—the number to call is Edison 54280. Bedding will be available on the conference grounds without reservations at the following rates for the entire sessions as follows—quilts and blankets, 25c each; sheets, 15c each; pillow slips and bath towels, 10c each; wash cloths, 5c each.

We have some additional information on the train and bus schedules which are as follows—Those coming the southern route by the Santa Fe trains can make the best connections by taking the El Capitan out of Chicago or other points west. The El Capitan leaves Chicago at 6:30 P. M. and arrives in Los Angeles the second morning at 8 A. M. From Los Angeles you take the Southern Pacific (the Coast Daylight No. 99) at 8:30 A. M. to Salinas and by Greyhound to Santa Cruz at 5:45 P. M. The next train the Lark leaves Los Angeles at 9 P. M. and gets you to Santa Cruz at 8:35 A. M. Those coming the northern train on the Western Pa-

cific lines can make good bus connections in San Francisco to Santa Cruz. Here are the bus schedules, (Pacific Daylight time) 9:40 A. M., 1:20, 3:15, 4:45, 5:45, 6:45 and 8:40 P. M. These are all Greyhound connections. The California Zephyr on the Western Pacific arrives in San Francisco at 3:55 Daylight time. The car routes are in the April 1 Monitor.

We hope this information will be of value to you.

Charles Switzer,
Arrangement Chairman
Postoffice Box 57
Waterford, California

OBITUARIES

PAUL L. MORPHEW

Son of J. Emery and Emma (Horning) Morphey, was born Feb. 27, 1898 in Wabash County, Ind. He has been in failing health since December and departed this life Mar. 29, 1959, in the Robert Long Hospital, Indianapolis, Ind., at the age of 61 years, one month and two days.

On June 22, 1933 he was united in marriage to Effie E. Kesler, who survives. To this union were born two children: Keith of Roann, Ind., and Mrs. Larry (Barbara) Dangerfield of Hillsdale Ct., Wabash, Ind. He also leaves to mourn his departure: a step-mother, Mrs. Myrtle Morphey, of Roann; a brother, Cletus of Wabash; three

half-brothers, Alvah of Clarence, Iowa; David of Winona Lake, Ind.; and Noble of Kokomo, Ind.; two half-sisters, Mrs. Vernice Cozzi of Warsaw, Ind., and Mrs. Karl Wagner of Manistee, Mich.; one grandchild; also a host of relatives and friends.

He was installed into the ministry in the Dunkard Brethren church in 1933, at Quinter, Kans. He has been serving as minister of the Midway Dunkard Brethren church near Peru, Ind., for twenty-two years. On Sept. 3, 1949 he was ordained into the eldership. He was a loving and devoted husband and father.

Dearest father, thou hast left us,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.
Our loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
There in Heaven with joy to greet
thee,
Where no farewell tear is shed.

Funeral services were conducted on the afternoon of April 1, at the Hoover-Miner funeral home in Wabash, with Eld. Floyd Swihart in charge, Bro. Clarence Surbey assisting and Bro. Harley Rush in charge of singing. The final resting place in the Pleasant Hill cemetery, west of North Manchester, Ind.

Sent in by Paul B. Myers, Cor.

RICKIE JOE TROUTWINE

The little son of Robert and Alice Mae (Hubler) Troutwine, was born April 12, 1957 and met a tragic and premature death, March 31, 1959. Age 1 year, 11 months and 19 days. Rickie came to bless this home, with his sweet smile and sunny disposition. To be with him was to love him and this love was shared by all who knew him.

He will be sadly missed by: his father and mother; two sisters, Judy and Connie; one brother, Wayne; the maternal grand-parents, Mr. and Mrs. Virgil Troutwine of R. 5, Greenville, Ohio; the paternal grand-parents, Mr. and Mrs. Ralph Hubler of New Madison, Ohio; the two great-grand-mothers, Mrs. Hattie Hubler, New Madison, Ohio; Mrs. Emma Hall, Logan, Ohio; twenty-four aunts and uncles and many relatives and friends.

Beyond the Veil

Veiled from our sight,
withheld from our fond embraces,
Wrapped in God's silence
which we dare not break,
Yet in our dreams,
we see our darling Rickie,
And feel thy presence near
when we awake.

Closer perchance than those,
who walk beside us,
Who greets us face to face
and hand to hand.

Given perchance, a power

to shield and guide us,

Our unseen Guardian from the unknown Land.

The family wishes to thank the many friends and neighbors, who extended their sympathy and deeds of kindness, during this great hour of bereavement. Funeral services were conducted from the Miller Funeral Home of Greenville, Ohio, by Eld. Herbert Parker. Little Rickie was laid to rest in the New Madison Cemetery.

HOME SWEET HOME

A christian family is the simplest form of the Church. Before the Lord established a church on earth, He placed a family and a home on it. It is our Lord's intention that a father assume the role of pastor of the little congregation, more familiarly known as his family. Mother has a most important ministry, too, as the Sunday-school superintendent. The children, of course, constitute the congregation. When the Word of God is read and taught in the home; hymns and gospel songs are sung; prayer is offered by each one in the family circle; testimonies for God's glory are given magnifying His goodness and faithfulness; love for Christ and each other is demonstrated by each one in the family; there is then the vivid fulfillment of the familiar expression, "There is no place like home".

It has been aptly said, "Happy

are the families where the government of the parents is the reign of affection, and the obedience of the children the submission of love". The highest ambition of spiritual parents should be satisfied, with a succession of holy and useful living on the part of the children. The noblest aspirations of the children should be to have their names written in the Book of Life and their family history a continuous record of devotions to Christ. Abraham was especially honored by God. He gives the reason "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment", Gen. 18:18-19.

Praying families all over the land may be traced back to pious homes. God honors family piety. A happy family is but an earlier heaven. Never allow the best part of your family tree to be underground. Many visitors have commented about an attractive motto hanging in our reception hall, reading as follows, "Home sweet home, where each lives for the other and all live for Christ".

Sel. by Sister Jeanette Poorman.

SOMEBODY'S MOTHER

The woman was old and ragged and gray

And bent with the chill of the winter's day.

The street was wet with a recent snow

And the woman's feet were aged and slow.

She stood at the crossing and waited long

Alone, uncared for, amid the throng.

Of human beings who passed her by
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout

Glad in the freedom of "School let out",

Came the boys like a flock of sheep
Hailing the snow piled white and deep.

Past the woman so old and gray
Hastened the children on their way.

Nor offered a helping hand to her,

So meek, so timid, afraid to stir.
Lest the carriage wheels or the horse's feet

Should crowd her down in the slippery street.

At last came one of the merry troop

The gayest laddie of all the group,
He paused beside her and whispered low,

"I'll help you across, if you wish to go".

Her aged hand on his strong young arm

She placed and so, without hurt or harm,

He guided the trembling feet along.
Proud that his own were firm and strong.

Then back again to his friends he went,

His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow."

"And I hope some fellow will lend a hand

To help my mother, you understand,

If ever she's poor and old and gray,
When her own dear boy is far away".

And "somebody's mother" bowed her head

In her home that night and the prayer she said

Was, "God be kind to the noble boy,

Who's somebody's son and pride and joy".

Sel. by Sister Blanche Eberly.

SHOWING LOVE FOR MOTHER

"I love you, Mother", said little John

Then forgetting his work, his hat went on,

And he was off to the garden swing
And she had the wood and water to bring.

"I love you, Mother", said rosy Nell,

"I love you more than tongue can tell".

Then she teased and pouted half the day,

Till her mother was glad she went out to play.

"I love you, Mother", said little Nan,

"Today I'll help you all I can,
My doll and playthings I know will keep".

Then she rocked the baby fast asleep.

Then stepping softly, she brought the broom

And swept the floor and tidied the room.

Busy and happy all day was she,
Helpful and good as a child could be.

"I love you, Mother", again they said,

Three little children going to bed.
How do you think the mother guessed,

Which of them really loved her best?

Sel. by Sister Dottie Pifer

REMEMBER MOTHER

Time was when you laid your head in her lap and cried because you had cut your finger, because you had lost your marbles, because your doll had broken its head. Time was when you came home from

your first day of school and the words tumbled over each other, as you told her all about your adventure and she acted like it was the most important news in the world. Time was when you started to high school and began having dates and she wanted to know, with pathetic eagerness, if you had a good time and what you did. You thought she was just being curious and you were resentful. She finally quit asking you. Then you brought home your first honor at school or good records, and she nearly burst with pride. You were a little embarrassed when she told all the relatives and bragged to all her friends. You thought at times that she didn't do things the way they should be done, or the way other people did them and in your blundering, blunt way, you told her so. She tried not to show how much it hurt.

Time will be when she'll be just an empty ache in your heart and a longing to do the little things you always intended to do for her. There's a bit of gray in her hair and each year a few more lines in her face. You've put a lot of them there. But she'll forgive a lifetime of neglect, for just a small bit of remembrance. All she asks is your love.

I WISH MY MUMMY DIDN'T SMOKE

I know my mummy loves me.

She dresses me up in nice clothes. She feeds me on the things that are good for me. She buys me lots of things, she reads books about how to care for me. She will do most anything for me. But I wish she didn't smoke.

I've never had a clean kiss in all my life. Sometimes her breath is awful bad; and when she kisses me just after she has been smoking, it almost makes me sick. All the time there's something funny tasting about it. She was fixing my oatmeal the other morning and smoking, and she got ashes in it. Course she didn't see it, but I had to eat it.

I get so tired of living in smoke all the time. It hurts my eyes and I rub them hard but she doesn't seem to know what is the matter. The worst thing is when she lays a cigarette down, the blue smoke gets into my eyes and nose and stings and stings. She doesn't know why I fuss so much and sometimes she shakes me for being bad. Sometimes my lungs hurt from so much smoke, I cry and Mummy gets cross and I don't know how to tell her.

I don't like the way some men look at my Mummy, when we are eating in a restaurant and she is smoking. Maybe I'll get used to it, but it's awful hard on a little fellow like me. I like fresh air and clean things. I feel so good when I go outside and away from my Mummy's smoke.

Sometimes Mummy has company in the afternoon and when all begin to smoke and there are no windows open, it gets terrible and I get cross and Mummy says, "I don't know what's wrong with that child today. Why can't he be good when there's company in the house?" Once, when she was holding me and smoking, I got some ashes in my eye and it hurt awful. I screamed and screamed and that night she told Daddy I had a temper tantrum. It's awful hard growing up with grownups. And now, Grandma's started smoking, too. I don't know what people want to smoke for. I wish my Mummy didn't.

Shocked, no doubt we would be shocked beyond endurance, if we could see the frown on the face of Almighty God, as He looks down upon us, as we go about making tobacco furnaces out of our bodies, "bodies which He made after His own likeness", Gen. 1:26. When He admonished us, "Know ye not that ye are temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are", 1 Cor. 3:16-17. Oh, my friend, if we could see the seriousness of the tobacco habit, as God sees it, we would tremble with fear, each and every time we looked upon another smoking; especially young motherhood, upon whose

shoulders rests the responsibility of perpetuating the population of the nations.

What a tragedy, America's motherhood has become the prey of commercialized vice, drinking, gambling and smoking. Smoking down the wrath of almighty God upon the children of disobedience, Eph. 5:1-6. Listen to the verdict, "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil", Rom. 13:4.

A cure that is sure. Some twelve years ago, the writer came face to face with the seriousness of the cigarette habit, at which time he in childlike faith, asked pardon for the sin and deliverance from the habit. Then and there, God very graciously performed a miracle and from that day to this, the weakness to smoke a cigarette never returned. Praise His Holy name and, dear reader, it is just as easy as that if we determine to put our resources to better use.

Ask pardon for the sin and believe you me, God is no respecter of persons. Therefore, right now, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:9. Saved from habit, a bad influence to others and we hope for Heaven and from Hell.

MOTHER'S DAY

A day to pause and honor one
Whose toil and sacrifice
Has eased the load along your road,
And brought you close to Christ.

MOTHER'S CARE

Once your youthful feet was
abounded
By a circle 'round my feet,
But alas the circle widens
To the schoolyard and the street,
If and when it further widens
To some distant far off star
My love is there to guide you
And my hand will not be far.

MOTHER'S CARE

A mother's love is one sincere,
It seems inlaid with tender care,
A love that's given all the while,
To share her children's every trial,
A love that's full of great concern,
A love that's asking no return,
A love that longs to share each
pain,
Without a thought of selfish gain.

Be always employed lest you become slothful.

SOMEDAY

Someday — I'm going down the
street
And sit and chat with one whose
feet
Have had to pause and rest awhile
Before they travel that last mile;
Well — someday.

Someday — a cake or pie I'll bake
 And with a cheery smile I'll take
 It to a home where there is need;
 Just folks, of quite a different
 creed;
 Well — someday.

Someday — a letter I will send
 To that distant, lonely friend;
 I'll tell her every little thing
 That will joy and comfort bring;
 Well — someday.

Someday — a quiet place I'll seek
 Where I can hear my Father speak,
 Where I can listen undisturbed
 To His precious guiding word;
 Someday.

Someday — I'll surely take the
 time
 To tell some soul of love divine,
 Of salvation full and free,
 Meant for them as well as me;
 Someday.

Someday — I said it long ago.
 The days slip by, and well I know
 "Someday" will never come until
 Today bends to my Father's will.
 Why not today?

Sel. by Sister Lela Lorenz

HOW TO DESTROY THE BIBLE

First, of course, get rid of all the copies in all the languages. There are at least 200,000,000 and many more if you count all the Testaments and other printed portions of the Book. Go then to the libraries of the world, select every book that

has a verse of the Bible in it, and cut out these verses. Some literature would be unreadable if these were cut out—Shakespeare's works, for example. Go then to the law books of the world and cut out all matters of jurisprudence that are based on the principles enunciated in the Bible. Oh, yes, don't forget to go to the art galleries of the world, and destroy the paintings with Biblical scenes. Go then to the homes of the world and destroy all pictures of a Biblical nature. Are you through now? No, travel to the cemeteries all over the world and go from gravestone to gravestone and chisel off the Bible verses of comfort and the expressions of hope for the future. Then, blot out, if you can, from the memory of every Christian the Bible's promises and comforts. Even in the memory of those who are not Christians there are many verses of God's Word stored away. No, the Word will stand forever.

Sel. by Sister Lela Lorenz

ANY CHURCH OR CREED?

A Creed is: a summary of religious belief, that which is believed by a person or group. The word church was not extensively used until after the day of Pentecost. It is widely used today, when referring to an organized body of some faith.

Jesus Christ established His kingdom on the earth and it is often

called His church. The real church consists of all who belong to the Lord Jesus Christ, are His disciples and practice as the apostles taught. The disciples were first called christians at Antioch, where a great number believed and turned to the Lord Jesus. They accepted His teachings and were willing to follow His footsteps. In Acts 8:35-40 we read that Philip was an active missionary, full of the Holy Spirit.

A true christian is an Holy being, of high spiritual purity, living a consecrated life, having been regenerated from s'n. Some people tell us that all one need do, is just go to some church. With all the ways open to us, it is easy to travel the broad road of sin. There was a large group at Christ's trial, to condemn Him and see Him crucified. Satan has a large following, offering many amusements. He has been allowed to place many of these amusements right in churches. Can we be holy and at the same time be defiled with the things of the world?

Daniel of old proposed in his heart that he would not defile himself with the king's things, Dan. 1:9. God brought Daniel into favor and tender love through obedience. Are we in favor with the Lord? Millions of dollars are spent for play-grounds and play-houses, yes, more than for missionary work. When Jesus was on trial, only a few stood with Him, the great multitude was against Him. They

cried, "Crucify him, crucify him". Yet it was proved that He was not guilty of any evil. Even Peter, who promised to be with Him unto death, denied that he knew Jesus.

So many of this day sing, Oh, how I love Jesus, but are not willing to sacrifice or stand alone for what they know is right. Heb. 6:6, "Seeing they crucify to themselves the Son of God afresh and put him to an open shame". Matt 23:8-9, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren and call no man your father upon the earth: for one is your Father, which is in heaven". Jas. 2:9, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors". We are persuaded that many christians are thus committing sin.

The Pharisees had respect of persons and we read, Woe unto you, Scribes and Pharisees, Ye do err, not knowing the Scriptures, nor the power of God. Woe unto you, ye blind guides. We have many of such under the name of christians. Many twist and misconstrue the Scripture to fit or comply with their creed. We have many organized creeds or churches, but there is only one established church, that which Jesus established and the disciples built thereon.

1 Cor. 3:10-11, "I (Jesus) have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.

For other foundation can no man lay than that is laid, which is Jesus Christ". 2 Cor. 13:8, "For we can do nothing against the truth, but for the truth". Though we be shrewd, the truth still remains. We can build with perishable material, wood, hay and stubble, but every man's work shall be made manifest. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy.

Where does that eternal security come in? The word defile meaning: pollute, foul, dirty, corrupt, contaminate. We ask the question again, Can we be Holy and at the same time be defiled? Some people are placing all on their minister, to carry all responsibilities of their soul. Paul writing in 1 Cor. 14:37-38, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant". 2 Pet. 3:3-5, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were

of old, and the earth standing out of the water and in the water". Do you think anyone will profit by willful ignorance?

Some of the worldly educated people say they go out for dinner in the evening or night, and go to church Sunday morning for the Lord's supper. If a little boy or girl would say that, they no doubt would be corrected. Tit. 1:15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled". The time is come that those who believe should earnestly contend for the faith which was once delivered unto the saints. At the time of Jesus the people were defiling the temple of God. Today, if Jesus were here, what would He think and do with some churches which even have gambling, raffles and chances of making money. Oh, yes, the money made is used for charity. Matt. 21:12-13, "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, it is written, My house shall be called the house of prayer; but ye have made it a den of thieves".

A business man told me that this Country is over organized, in other words, it has too many organizations. One lady whom we sold pro-

duce to told me, they have no evenings at home with the children, they hire a baby-sitter and are almost exhausted then. But they are all a good cause, and we dare not drop any one of them. So what dare we expect of such children, without any mother to teach and discipline? Satan is very shrewd to lead the people on the broad road. Who is to carry the blame, when sin comes? The first man Adam gave excuse. The woman that thou gavest me, she gave me to eat of that forbidden fruit. The woman said, The serpent (Satan) beguiled me and I did eat. The world and Satan has very fascinating things to offer to the human family. Some religious professors tell us, There is no wrong in ball games, dancing, concerts, theaters, television and clean sports. What do they learn and how much time do they have left for the work of Christ?

Let the Holy Spirit direct your life and keep your conscience pure and clean. Make this your resolution, Not to follow any man or organization, farther than they follow the Lord Jesus. May we be like Daniel of old, He purposed in his heart that he would not defile himself. Do you think a man organized creed or church can save your soul? Jesus said unto the woman, Ye worship ye know not what; is this not true of many people of this day and age?

What must I do to be saved?

The keeper of the prison came to realize that there was something that he must do. Paul and Silas said, Believe on the Lord Jesus Christ. Also in Acts 2:38, They asked, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Without a doubt they believed on Jesus. Acts 8:37-38, Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God". Therefore they both went down into the water and the eunuch was baptized. On the way to Damascus, Saul said, What shall I do, Lord? Even the great Saul had something to do. Ye must be born again. For the Light of the world is Jesus. Yes, come to the Light, 'tis shining for thee.

William N. Kinsley
Hartville, Ohio

Do not strive to make yourself holy by working, but by believing, by living out of yourselves, entirely on the strength of Christ; the believer's life is a life hid with Christ in God.

When angry count ten before you speak; when very angry count a hundred.

Do nothing without design.

* * * * *
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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more **righteous**,
more holy, and more perfect through faith and obedience.

THE ASCENSION

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven", Acts 1:6-11.

Here we find human beings, who had experienced marvelous miracles and wondrous teachings under the

power of Heaven and who have just received marvelous promises, acting and concerned just about as individuals are today, when blessed with heavenly blessings and promised a marvelous eternity. Man is too small and unconcerned to be able to grasp and evaluate the really great and most valuable things of life. Man is too sinful to see his own possibilities and opportunities, if he could only wholly submit unto God's divine Will. Man will spend his time worrying and planning about temporal things, when the Spiritual is within his grasp. He will spend his talents and his energies upon temporal pomp, honor and pride, when his own and others eternal destiny is passing by.

In our text we have one of the greatest events of their life just about to take place, and Christ is promising them that unlimited power of the Holy Ghost and yet they are concerned when their power on earth will be restored. Can we imagine Christ's disgust at their lukewarmness? As the One whom they so loved, enjoyed and longed to be with is about to leave them forever

in person and yet they do not grasp its significance. We just finished the many infallible proofs of His actual resurrection and now promises again that baptism of the Holy Ghost, which is to give them great power.

What is their great concern? "Lord, wilt thou at this time restore again the kingdom to Israel?" How many of us are wondering just about the same thing today? How soon will we have great numbers? What proofs do we have of God's commandments and that we actually must follow them? We fear much what the world is doing and how it might affect us. Christian professors are much concerned about the times, seasons and when and where Christ will come. Dear reader, all these things "the Father hath put in his own power". "Ye shall be witnesses unto me (everywhere)" and the Holy Ghost will give you great and marvelous power, with which to do this witnessing. What kind of witnesses are we "unto Him"; anywhere, anytime, much less everywhere? Dear reader, we have a work to do while we have life, time and opportunity and God has given us many blessings with which to do our service for Him.

Remember before Christ's suffering and death, He told His disciples to meet Him in Galilee. Finally, some days after His resurrection they did go there to keep this appointment. Apparently there He

made another appointment with them at the Mount of Olives, less than a mile from the center of Jerusalem. Here we find His disciples gathered at this second place, still not fully converted from temporal things. When our Saviour had reassured them of the power they should receive, for their spiritual duties and of the true mission they had in life; He arose, apparently slowly, almost effortless, into a cloud and out of their sight. What a beautiful, marvelous picture of a spiritual body leaving the earth; it was so fascinating that they continued looking. Perhaps thinking that He might return, for their joy and comfort.

Ah, dear reader, that is a wonderful account, no doubt one which each of us might wish to be able to see. Yes, we all can see even a more glorious event than that, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". After we have experienced a life of hardships, sorrows, disappointments, suffering and allusions — to be able to witness such an event would be far beyond our carnal minds to picture. Yes, He is coming, "in power and great glory", with "peace on earth, goodwill to men", "to receive us unto himself, that where he is we may be also".

"Us" who, which, when, where. To receive each one who is a witness. To receive each one who has "washed his robes and made them

white in the blood of the lamb". To receive those who: know Him, who love Him, who serve Him, whosoever will have accepted Him. Am I a witness "unto Him"? Am I about my Father's business? Am I zealous of "good" works with all of the talents with which I am blessed? Or: do all other things come first? Is Heaven of little concern to me? Do I expect to do His will — sometime? Dear reader, how long do you have yet to be ready to meet Him?

COME AND LET US RETURN UNTO THE LORD

Today we can travel through the country at a very rapid rate of speed, looking over the countryside and the work of the farmer. Our thoughts dwell on these words, "Come and let us return unto the Lord", Hosea 6:1. It seems there never was a time since Noah, that this passage needed to be observed more than in our present age.

We will acknowledge that all the inhabitants of the world are not christians and perhaps never will be. However there was a time, when there were moral men and women in our land. What I mean by "moral" is: people who were honest and conscientious, who belived in a Supreme Being and believed the Bible to be the book of God, whether they were inwardly conformed to its character and principles or

not; yet they were outwardly moral and God honored it to a certain extent, by sending them rain "on the just and unjust". He also honored them with long life and healthy bodies.

Where is this condition today? The fact is the whole land is away from God and walking after the gods of this world. We can notice a few plain facts in Deut. 28:1,3-4, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe and do all His commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of the ground". These are some of the many temporal blessings promised to the people of God, if they would keep His commandments.

Let us notice some of the curses and find out whether the people today are being blessed or cursed? V. 15-17,19, "If thou wilt not hearken unto the voice of the Lord thy God, to observe and to do all his commandments and his statutes . . . cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed thou shall be when thou comest in and cursed shalt thou be when thou goest out".

The farmers are questioning and

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finding fault with God because they fail to get enough rain or else get too much. Insects destroy their crops, but the reason is the whole land is away from God and has almost ceased to recognize Him as being the God of the universe. The people absolutely disregard all His commandments. There was a time when people had respect for the most High, to keep from desecrating the Sabbath. But the so-called christians of our day, open their places of business, attend theaters, circuses, ball games and every such thing on the Lord's day, utterly disregarding God's law. There was a time if a man had two living wives or a women had two living husbands, they were not associated with by respectable people. Today adultery and fornication are common

things among all classes, just as if the Bible did not speak against it, Rom. 7:3; 1 Cor. 7:39; 1 Cor. 5:9-11.

I say with the prophet, "Come and let us return unto the Lord". We see women who should live fifty or sixty years, dying at the age of twenty or thirty because of sinful living. Young men that should live many years for God and their Country, through dissipation and wickedness of every kind, fail to live out half their days. There was a day when a saloon was looked upon with contempt, but now not only the ungodly and sinner but even church-members and ministers give the saloon keeper their license at the polls, and many even patronize them. I say again with the prophet, "Come and let us return unto the Lord".

The sinful man questions God and declares Him unjust, because He fails to descend from His throne to remove the noose from around his neck or loose him from the burning chair. But I will tell you one and all, the fault is not in God but in the people, because the nations are away from God. I say again, "Come and let us return unto the Lord", and He will heal us. We will then have better Cities, better health longer lives, no race prejudice, peace and happiness here and Heaven hereafter.

Sister Viola Broadwater.

INFLUENCE NEVER DIES

In Nashville, Tenn. at the close of his sermon, a minister walked up and laid his hand on the shoulder of the evangelist and said, "How your sermon today carried me back to my home. My father was a local preacher and the best man I ever knew. He is gone and we have a large family; Mother is still at home and I should like to see all the children together once more and have you come and dedicate our home to God, while we all rededicate ourselves to God, before precious old mother leaves us. If you will come with me, I will gather all the family together next Friday for that purpose."

The evangelist consented to go. The old home was a short distance from the city of Nashville. There was a number of brothers and sisters: one was a farmer, one a doctor, one a real estate man, one a bookkeeper, one a preacher and so on, thus they represented many professions of life. The preacher drove the evangelist out to the old home, where all the children had gathered. All were members of the church, living consistent lives, save the youngest boy, who had wandered away and the real object of this was to bring him back to God.

The old mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. They all gathered in the

large old-fashioned family room, in an old-fashioned semi-circle, with mother in her natural place in the corner. The preacher laid the large family Bible in the evangelist's lap and said, "Now you are in the home of a minister, do what you think best."

The evangelist replied, "As I sit today in the family of a preacher, let us begin our service by an old-fashioned meeting. I want each child, in order of your ages, to tell your experience".

The oldest arose and pointed his finger at the oil portrait of his father hanging on the wall, saying in substances about as follows: "There is the picture of the best father that God ever gave a family. Many a time he has taken me to his secret place of prayer, and prayed for his boy. At every turn of my life, since he has left me, I have felt the pressure of his hand on my head and have seen the tears upon his face, and I have heard the prayers from his trembling lips. I have not been as good a man since his death as I ought to have been, but I stand up here today to tell you and our family, that I am going to live a better life from this hour until I die. I will start my family altar again and come back to father's life as near as possible".

Overcome with emotion, he took his seat and the children in order, spoke along the same line. Each one referred to the place of secret

prayer and the father's hand upon their head. At last they came to the youngest boy, who with his face buried in his hands, was sobbing and refused to speak. The minister very pathetically said, "Say a word; there is no one here but the family and it will help you".

He arose, holding to the back of his chair and looked upon the evangelist saying, "They tell me you have come to dedicate this home to God, but my dear old mother there has never let it get half an inch from God. They tell you that this meeting is called that my brothers and sisters may rededicate their lives to God, but I know them and they are good. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my precious father, I have felt his hand upon my head and heard his blessed words of prayer. Today I come back to God, back to my father's life and so help me God, I will never wander away again".

Following this talk came a burst of sobbing and shouting and the evangelist started that old hymn "Amazing Grace, how sweet the sound, that saved a wretch like me". So as the evangelist walked away from that old homestead, he said in his heart, "It is the salt of a good life that saves the children". A boy never gets over the fact that he had a good father.

Fathers and Mothers, hear me tonight: Little children are looking

up into your faces, asking which way to go. They are following your footsteps. Do not lead them wrong. God help you, stop tonight. Gather your little ones into your arms and turn your back on sin and your face toward God.

I would like to add to this selected article, some of our own experiences.

We all have memories of home, when we were young. A precious one to me is, when father would read the Bible to us and try to explain it. Yes, I admit that it didn't mean much to me then. But as he would call us down to be quiet and I well remember seeing them on their knees before retiring. What did it mean? It meant they had faith in God. Mother said many times, she prayed that our circle here would not be broken in heaven. What a happy time it can and will be, if we all serve God as this article has warned us.

Sel. by Sister Jeannette Poorman

NEWS ITEMS

QUINTER, KANS.

The Quinter church had their Lovefeast April 10-11, services all-day Saturday with Communion in the evening, also services all-day Sunday. Forty surrounded the Lord's table, to commemorate the suffering and death of our Saviour, with Eld. Orville Royer, officiating.

Visiting ministers were: Orville Royer, Emory Wertz, Paul By-

field and Wm. Root, who each gave us spirit filled messages from the Word of God. We especially want to thank the brethren and sisters, from McClave, Kansas City and Dallas Center congregations for being with us. May God bless them and keep us all true and faithful in these trying times.

Elma Jamison, Cor.

MARRIAGE

Sister Mildred I. Kintner and Bro. David Skiles were married in the Plevna Church on Sunday, March 29, 1959, by Eld. D. Paul Reed. They are living at Converse, Ind., Bx. 91.

Sister Mary Ann Surbey, daughter of Bro. and Sister Howard Surbey; and Bro. Bruce Kenneth Whitmore, son of Mr. and Mrs. Steiner Whitmore, of Thurmont, Md., were united in marriage Sunday, April 26, 1959, by Eld. Melvin C. Roesch. They plan to reside near Thurmont, Md.

GIVE THANKS UNTO THE LORD

"Oh give thanks unto the Lord for He is good! for His mercy endureth forever", Psalm 107:1.

During the past year we have had many things to be thankful for, although there were times when we could not understand some things, but we are glad that God understands and knows all things. First

of all we are thankful for salvation, or else we would not be here to do the work at the Mission.

If we would stop and count some of our blessings for the past year, I wonder what some of them would be. Even just 'some' of them would take many words to tell. Have we truly ever counted all our blessings or could we count them all?

We are thankful for the fruits of our labors, which the Lord gave us—the one brother, (Brother Herbert Herald) and two sisters, (Sister Elsie Nogale and daughter Sister Rosita) that were baptized and have the deep desire to follow Christ.

We are thankful for the prayers that were offered up to God in the interest of the Mission, the mission staff, and the Navajos in our community. We are thankful for the letters of encouragement from Brothers and Sisters over the Brotherhood. What would we do without these?

We are thankful for the Brethren and Sisters who have come from far and near to help us with the services. Your coming and your help gives us each a real spiritual lift. We are thankful for the help you have given us, in the work around the Mission while you were here. May the Lord bless each one of you for the part you have rendered in the services and the work.

We are thankful for the food,

clothing, soap, washing machines, stoves, bedsteads, mattresses, electric irons, electric welder, 2 bench vises, an electric motor, and a new jeep station wagon. These are some of the things we at the Missions have been hoping to get. They have all been donated and without them it would cost more to run the Mission and limit our contact with the Indians. The clothing and the laundry helps to bring the Navajos to the Mission and it gives us an opportunity to tell them of Jesus, even when they just come to do their laundry or take showers.

We are thankful for the new help the Lord has sent to us, although we miss Brother and Sister Reed a lot since they left us before Thanksgiving. We hope the Lord will bless them in health, and in all they have to do. Brother and Sister Daniel Skiles are greatly appreciated. They arrived here the day after Christmas.

Lillian and I are thankful for the opportunity to serve our Lord in the work here. We are thankful that we were able to attend general Conference this past year. We are thankful for the blessing of being able to go home to Newberg, Oregon and visit with brothers and sisters, relatives and friends. What are we that the Lord should be mindful of us? Surely the Lord has been merciful and blessed us abundantly, and He still thinks of us.

"Amid the trials which I meet,

amid the thorns that pierce my feet,
one thought remains supremely
sweet, Thou thinkest, Lord, of me."
— I believe these words tell of my
thoughts as I look back over the
past year. I thought I had trials, I
thought I had thorns that pierced,
but when I kneel to pray I have this
hope that He still thinks of me, and
my abundant blessings show what
He has done for me.

Brother Galen R. Litfin

THANKSGIVING 1958

As far as the Navajos are concerned Thanksgiving and Christmas are considered the two biggest events of the year at the Mission. All the Indians from far and near began inquiring a month ahead of time as to when we planned to have our get-together for Thanksgiving. Even those who do not attend the services regularly will want to come then, so they can get something to eat. Some of them will even come twenty miles, or many from other communities will attend the service.

Perhaps you wonder why the Indians take Thanksgiving in this way. To begin with you know that the Navajos do not worship the same God as we do, and they know very little American history. Their idea of worshipping the gods they have, is to fear them and try to appease them. They do not really know the true meaning of Thanksgiving. The only thing they know about it is, that it is a day to eat

turkey. The day itself is even called 'Turkey Day'. Everybody goes either to a mission, trading post or a school for something to eat on that day. Those who are not educated, or even those who have a little English understanding, do not know that it is a day to give thanks to the Lord.

You might say that we started preparing for this occasion a month ahead of time. During the hunting season Galen was able to get a deer, and that is what we used for the stew. We considered buying either a sheep or goats, as was done in the past, but the cost was so high right at that time that we dispensed with the idea. We had most of the other items on hand for the meal except the makings for fried bread; so all we bought for the feeding was flour, salt, and lard.

We invited the help of our close neighbors, about five women, who very willingly consented to come on Thursday morning to make the fried bread for us. We were also very fortunate to have some of our members from California to come and help us with the cooking. Brother and Sister Charles Switzer, their son, his wife and boy were all here, and we truly did appreciate their help very much.

On Wednesday the venison was cooked and all the other things except the fried bread were gotten ready. On Thursday morning the Indian women came in and prepared

the fried bread. About ninety came for services that day and all came into the Church to hear the message.

After the Indians enjoyed their dinner, everyone at the Mission had the privilege of eating a real thanksgiving dinner, which was prepared for us by Sister Switzer. And while we were enjoying our feast, the Lord blessed us with a real nice snow.

All in all we have much to be thankful for. The Lord is gracious in providing for our every need, and making it possible for us to tell about Him in this community. We are thankful to Him and give Him all the praise and honor for all that is done here.

Sister Lillian D. Litfin

CHRISTMAS AT THE MISSION 1958

Christmas season is the time of year when hearts should feel light and gay, for every human being has so much to be thankful for when the real meaning of Christmas is known. Out here in Navajo land one day was just the same as another, that is, before the Mission was started here at Torreon. Now they hear the great message, the great news, just as the Shepherds heard it almost two thousand years ago. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men", Luke 2:10-14. To take away that message at Christmas, all days would be the same to everyone.

We had our Christmas services on Wednesday the day before Christmas. The weather was real nice and we had around two hundred Navajos in our little church house. To get that many in we had to take two rows of seats out and let the young ones sit on the floor in the sawdust.

The gifts which we gave after the services were very nice. At this time we wish to thank every one who sent in gifts that made it possible for us to make the anniversary of Jesus' birth a happier day for the Indians. There was almost enough covers to give one to each of the older ladies. We gave the men a nice gift. The children each received a pound box of chocolate candy and that sure made them smile a smile of happiness. We had made cup cakes of fruit cake and served that along with peaches, plums and coffee. We pray God's richest blessings on everyone who had a share in the joys of this day.

Brother Paul Byfield, Sr.

WORD LANGUAGE

There are words in every language that are a history in themselves. The very letters forming them, convey to the mind pictures of far off scenes and events wrapped in the mystic foldings of thought. Who has not, in the course of his life, come across a name a loved one has borne and has not felt the pulse quicken and eyes brighten with memories of "Auld Lang Syne"? The letters seem to blend and run into each other in harmony and the name, as it echoes through the hearts deep cells, carries a melancholy music in its silvery chime.

"Home" no word in the English language is so full of pathetic sweetness. Every thought of earthly happiness is embodied in it and around it lingers the joy of our lives. Away back in misty down of childhood, in the vine wreathed cottage we linger and beside the gurgling brook, or in the forest's deep shade where the flowers grew, we seem to roam again. Barren indeed must the life be, who has never known home influence, for its pure joy and purer association "are the stars of life". Other lights may pale and vary, but in constant stillness the star of home still burns on, never waning, never setting.

Closely connected with home is another word that soothes our sorrows and heals our pain. "Mother"; sad and sweet are the memories that

float around the dear name. All that is beautiful in life, all that is true and good and excellent in woman, unfolds her as a robe of light. Love and peace cluster around and center in her, for where mother is there is home. Vision succeeds vision, thought crowds on thought, memory treads on the heels of memory, passion runs riot and tumults rage, yet in the pauses of life's battle the sweet wild voices of early days and youthful sports, call the wanderer back to the beacon light of home, where the heart flowers grow and blossom and drop their yielding fruit.

But to the christian's eye there are words dearer than aught earthly. "Jesus and heaven" speak of joy and love unutterable. Through them the eye of faith penetrates the veil and gazes beyond the river into the goodly land, where peace flows like a mighty river. Events connected with the life, death and resurrection of souls, arouse as if an electric shock had passed by. The deep waters are stirred, as by an angel hand and thoughts run back and forth, gathering up here and there the threads and weaving them, into bright fabric of His Holy life.

A halo of glory seems to encircle that name and we love to linger over it with meditations, and feel that we may grow more and more into the perfect image of Him, our Master in Israel. Blessed words and thrice blessed the unfolding vision. Mother,

Home, Heaven; a grand trio. A triple cord uniting souls above to souls below, in our Father's universal family.

Sel. by Emanuel G. Koonen

WINNING THE CHILDREN

God has never been without a people. Wherever you find the church you find children. This old world without children would be like the earth without flowers. Children have always served as a golden link, binding father and mother nearer to God and heaven. When the church on earth shall have finished her work and shall become the church Triumphant, children will have an important part in it. "For of such is the kingdom of heaven", Matt. 19:14.

A popular version reads, "If the child is old enough, big enough and knows enough, let him become a christian". The ability of a child to accept Christ and become His servant for life, cannot be reckoned by age. With the present-day environment some of our children know more at ten or twelve, than their parents knew at twenty. The physical age of a child cannot play any part in christian qualifications.

I am persuaded if that little child of yours is old enough, big enough and knows enough to be in the grades of our public school system, beginning life's studies, he is old enough, like the child Samuel, to enter the school of God and begin in

the studies that shall develop him into a stalwart christian in later years. The usefulness of the old statesman and prophet, Samuel, fully illustrates the advantages of being led to Christ and to the temple, before sinful influences have poisoned the brain.

There is something in the child that naturally adheres to the teaching of God and the story of the Cross. There never was a skeptical child and the most sinful thing, in my mind, that could happen, is for anyone to poison a child's mind against God and Christ. I often hear parents say, "I want my children to be christians, of course, but I think it best for them to wait awhile".

Our country is being shocked more and more every day by the crimes of young people. After the young people commit such crimes, it is too late for their parents to do anything about it. It is shocking to observe the privileges and unwarranted opportunities parents of today give the children. It looks as though they take pride in offering them, as a prey for shame and ruin. At this rate we dare not forecast the next generations. Nevertheless at the Judgment of God, the blood of the children of this country, will be upon the parents and they will curse their parents at the Judgment.

No parent ever made a greater mistake than to hinder the child from becoming a christian. Hear the warning of God, "Whoso shall of-

fend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea", Matt. 18:6.

God will not be mocked but in every case will enforce His judgment. We have seen the heavy hand of judgment fall upon a father, who hindered his child from giving her heart to God. A few years ago at an evangelistic meeting, a girl of perhaps twelve became a christian. The following Sunday the new converts were received into the church and with others, she desired to take this stand. Her father pretended to be a christian, but in fact was a hypocrite. He presumed to know more

about the ability of the child to believe in God, than God knew and he set his version against the version of God. At the church hour he locked his child in her room and prevented her from obeying the Master. This hardened her heart and she quenched the Spirit, and, though a child, started on the way down and in a few years was defiled by sin. The fall of the daughter crazed the mother's mind and she died in a mental institution. Later the father was admitted to the same institution in which the mother died. The daughter is in a home for the friendless.

When all other means fail in reaching the hearts of the parents, God sometimes calls upon the child. How suggestive of the method oft-

en used by the good Shepherd, "A little child shall lead them".

By Paul E. Harder
Sel. by Jeanette Poorman

THE INFLUENCE OF MOTHER IN CREATING THE HOME ATMOSPHERE

As children, we loved this happy conclusion to a story, "And they were married and lived happily ever after". We were left with the contented feeling that the wedding day meant an end of all mistakes, misunderstandings, and problems, and life would be one long, continuous, summer holiday. But in real life experience we soon discovered that the hero we married has some imperfections, as well as we, and the process of our two personalities adjusting to each other in everyday living could possibly create some atmospheric conditions entirely different from one long day of unclouded bliss. Even in the best of homes there will sometimes be little frictions and failures and disappointments, and if a decided effort is not made to control these atmospheric conditions, gloomy clouds may drive away the sunshine, and a stormy scene may even develop, followed by falling weather. Of course, there is a place for tears, but never for the stormy kind. This making of adjustments is a daily education of soul for the home builders who desire to create an atmosphere that will make for mental, moral, and

spiritual growth in themselves and in their children.

Unlike the weather conditions that we can do nothing about, we do create our own home atmosphere. Every member of the family has a responsibility for doing his part, but it seems that because of the nature of mother's work and the fact that she is so closely connected with all that makes a home, she seems to be the very spirit of home. I think back to my childhood days and can feel yet the sense of urgency with which the question, "Where's Mama?" was asked, if she was not immediately visible as we came from school. A good mother is unconsciously a powerful influence in creating the home atmosphere. As she faithfully fulfills her homemaking duties she is unwittingly a dominant influence but certainly she is never the dominating or domineering spirit. Of course, the self-willed, self-assertive type of woman who disregards the headship of her husband and whose nagging is as a "continual dropping on a very rainy day" is most certainly creating atmosphere, whether consciously or unconsciously. The spirit of home cannot possibly be any better than we are ourselves.

The attitudes of a mother are responsible for chilling a place into a mere house, or for warming it into a loving home. What are her attitudes toward spiritual things, toward her husband, her children, and

her work? As an example of wrong attitudes which create an atmosphere that withers and blights I cite a monologue written by Mable Hale, called "The Morning Meal".

"Forever more! When will those girls get down here? Jane Elizabeth, Mary Ellen, hurry for once in your lives. Your father called you before he went out to do the chores. There is no need of taking all morning to dress. Here at last! I know you two girls are the showiest mortals I've ever had any dealings with.

"Jane Elizabeth, go to the cellar and bring that dish full of lard. Wash your hands first. What have I taught you? Will you never remember?

"Mary Ellen, go to that baby before he splits his throat.

"Jane Elizabeth, look what you are doing. There you have dropped grease on the floor. There goes some more. Get that cloth there and wipe it up. The house will look as if it never had a keeper before night. Look, child, what you are doing, just spreading that around. There, you have a spot big as my hand! Oh! when will you learn to use a little caution! You just dash ahead without looking. Now do be careful!

"Mary Ellen, get those children dressed, and stop all that noise.

"Andrew Rankins, what are you doing here with all that mud on your feet? Get out of here, you and your dog. Will you never learn to

wipe your feet before you come in the house? You children will run me distracted with your carelessness. But when you have worked me to death you will realize, maybe, how a mother ought to be treated.

"Jane, go to the milk house and bring a pan of milk. Now, do be careful and don't spill any. Sweet milk is what I want.

"Mary, if you can ever get those children dressed, come out here and set this table. You are too trifling. You have been long enough about that to have dressed four instead of two.

"Jane Elizabeth Rankins! I told you to get sweet milk, and this is sour. Was there ever as heedless or careless a girl as you are? Take this back and bring a pan of sweet milk. No, I'll go myself and then I can have what I want. But you will burn that meat while I am gone. Hurry now!

"Mary Ellen, get that table ready at once. I have put up with your trifling as long as I can.

"Here, Jane, stir this gravy. Careful now that you do not slop any out on the stove. Pay attention to what you are doing.

"Mary Ellen, what are you doing, that you have not finished laying the table? I am ready to call your father.

"John, breakfast. Tell Andy to hurry so as not to keep things waiting.

"Mary Ellen, cut the bread.

There, make those slices thinner. Will you never learn to do that job neatly? Can't you do something to quiet that child? I am as tired now as if had done a day's work. It is certainly trying to depend on the help of growing girls. And I know you girls are more heedless than the average.

"Andrew, drive that dog out. You will have to get rid of him if you can't keep him out of the house. And those cats! They are the most vexing things. I don't see why you have so many around.

"Get to the table, children. John get things started. I shall be there in a little bit. I have to pour the coffee first. Andrew, be more manly at the table. Jane Elizabeth, wait on your baby brother. It seems to me you ought to notice something to do.

"John, have you fixed that fence so that the cow will not get into the garden today? If I were a man I would keep things up so my wife wouldn't have so much running to do.

"Andy, did you hoe those beans yesterday? You didn't? Well, you get at that first thing this morning.

"Watch that baby, Mary Ellen; see, he is getting gravy on the tablecloth. There isn't one in this family that cares a thing about saving me work. John, you are as bad as the children. Looked where you dropped your coffee. All I say doesn't do one bit of good. They

pay no more attention than if it was the wind blowing. I try to be patient. Sometimes I have a mind to give them a good scolding."

It might be a profitable exercise to see who of us could name the most things wrong with this mother, but let us make our escape from such a stifling, unhealthful atmosphere and breathe the pure, sweet fragrance of a home that is dedicated to the service of God and the Christian nurture of the children.

This type of home is one where love rules—love to God and love to each other. We are not able of ourselves to make the atmosphere of home pure enough. The Holy Spirit is allowed control of our being and enables us to use every experience as a means of growth into beauty of character. The fruit of the Spirit is what we want to manifest in our home life. These graces are love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and self-control.

One of the big problems of a busy mother is how to find time for daily devotional periods. She has so little time to call her own and scarcely a chance to do so much as think her own thoughts. But where there is a deep love to God and a will to fellowship with Him, there will be a way. Perhaps we could learn a lesson from the Australian mother who wrote a "thank you" note for a play pen given after the birth of her fourth child. She said,

"You will never know how I appreciate the pen. It is a godsend. I sit in it every afternoon and read and the children can't get near me". We do usually find a way to do that which we want most to do. Loving God, we are conscious of His presence for the very first thing upon awakening in the morning. All during the day, even while routine work claims one layer of our mind, we fellowship with Him and consciously do the tasks at hand as unto Him. It is so easy and natural to speak to our children about Him when He is in our own thoughts. To sing at our work, and really worship as we sing, will be of spiritual benefit to us and a means of scattering sunshine all around.

Because we love God and He rules our lives, our attitudes will be such that will make home a place good to live in, good to grow in, and good to remember. Our home will be ordered according to God-given principles. How easy it is for the Christian wife to lovingly accept her husband's position of authority as her head when he loves her "as Christ also loved the church, and gave himself for it." By maintaining this divine order they truly become one, their personalities find a most complete fulfillment, and happiness fills the house like sunshine on a clear day. But even if a wife should feel that her husband fails in his responsibility, she must not fail in hers. Perhaps some who feel a

lack of love and appreciation are like the woman who toiled long and hard for many years, wondering and wondering if her husband loved her. One day, being driven to tears by her doubt, the perplexed husband reassured her with the words, "There, there, now, Jenny, don't be foolish. Of course, I love you. Didn't I tell you so twenty years ago, before we ever married?" The effect of a little appreciation is described in the following quotation. A husband said to his busy wife, "You're a wonderful wife and I don't know what I would do without you." He kissed her and she forgot all her care in that moment. She sang as she washed the dishes and sang as she made the beds. The song was heard next door and a woman there caught the refrain and sang also, and two homes were made happier because he told her that sweet old story—the story of the love of a husband for a wife.

The following lines were written by Alta Booth Dunn as an expression of a husband to his wife away from home.

"O wife, I love you well!—
Beyond my poverty of words to
tell!
When you're away, how soiled and
grey
The hearth! And all the house is
bare of mirth,
For every room is still and empty
as a doom

Without your lilting laugh and
song.

"The very hens hide out their nests,
Your plants refuse to bloom;
Tabby in sullenness protests,
Old Ponto, mourning, bays the
moon . . .

Tell me, dear heart, you'll not be
staying long!

How sweet your ways about the
place and neat

I hardly knew 'till I had lost the
boon

Of your blithe self; O singer and
the tune

Of home, will you be coming soon?

"That you are coming here,
Where I can have and hold you
near,

Is blessed news to me—

Like silver bells the words ring
joyously—

For wife, bright sun and spirit of
my life,

You know I love you—love you
so!"

Since Mrs. Dunn, herself, is the author of this poem I have been inclined to wonder if this might be an expression of her own wishful thinking. I wonder if she might have written what she wished he had said. Should that be the case she is wisely using the very best method to hold her husband's affection as she rightly interprets and expresses what she knows he has felt. A good wife will create an atmosphere of love by her own under-

standing heart. She interprets all the little acts of helpfulness, the interest in her well-being, as an expression of love and will not require frequent endearing phrases to prove it. She will not fail to let him know that she thinks he is even more wonderful as husband than he was as a lover, and her confidence in him and his ability to accomplish things will inspire him to do his very best. When he comes in from his work he is met as one beloved, whose coming has been anticipated all day. Although she has had a trying day, with the children unusually quarrelsome, the baby fretful, and piles of unfinished work staring her in the face, she does not resort to expressions of self-pity and style herself as a martyr. She does not blame her husband for the frustrations of the day, nor take vengeance on the children. She may feel that she is in a fog, but patience will see her through to cheerfulness, and then the little sunbeams take possession of the place. Such a wife can be sure of her husband's love, whether or not he expresses it in so many words.

A mother's attitude toward her children and her responsibility for their spiritual nurture has much to do with the spirit of the home. Whatever else we owe our children, we are duty bound to provide for them a good, growing atmosphere. As mothers we give our babies their very first impressions. They learn

to understand God's love through our love for them. They are so dependent upon us. How we should pray God to be able to provide the right growing conditions mentally, morally, and spiritually, as well as physically.

It is important to remember that the conscious effort we are making to teach and train them is not our most powerful influence in their lives. The spirit of home is absorbed by the children in ways we may not even dream of. Our direct teaching is important, but what are the opinions they hear us express? What is our daily conduct? What are the things we like, or dislike? The furnishings of our home, the way we dress, the company we enjoy, the books we read, our recreation, our attitudes toward things spiritual—all have their influence in creating the element in which our children are either growing or becoming spiritually dwarfed. No matter what we teach, the atmosphere we unconsciously create has its most lasting effect.

I wonder sometimes if we are not too prone to live in the past or future of our children and not enjoy them enough in the present. We think of the precious baby days of a ten-year-old or perhaps dream of the time when he shall reach maturity, while today we consider him as a little nuisance. Let's be sure we enjoy our children today, for they will be grown and gone from

us all too soon. The following paragraph is a quotation from the Royal Path of Life.

"Children will not trouble you long. They grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. The house has not a child in it—there is no more noise in the hall—boys rush in pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls, or strings left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody, and tucking up the bedclothes. There are no disputes to settle, nobody to get off to school, no complaint, no opportunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged. There never was such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh, for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic and reproving their slamming and banging the doors? We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. We want to be tired, to be vexed, to be run over, to

hear children at work with all its varieties."

It isn't easy to be a good mother all the time. To care for fretful babies at night and always to sleep with an eye and ear open in case they might need something, is a drain on her vitality. The demands made of her during the day—clean clothes, clean house, clean faces, good food, questions, arguments, and tears—are almost utterly exhausting. And perhaps there are even greater problems to solve with the adolescents. No one needs the help of God any more than a mother.

I think of a mother as the barometer of a home. Her sixth sense, called "woman's intuition," helps her to sense the rising or falling of the temperature and to discover the imminence of rains or stormy seasons. Are good healthy discussions growing into heated arguments? Are there misunderstandings? Mother is apt to sense the situation and to know just the words to bring the temperature down to normal. The home is fortunate whose mother has a wide sense of humor. If she can see the funny side of a situation, a remark from her brings a laugh instead of the harsh words about to be spoken. "She openeth her mouth with wisdom" surely can refer to the times when the very tone of her voice soothes ruffled tempers and restores peace to the atmosphere.

Mother must be sure to keep her own spirit unruffled or she will not be able to control undesirable atmospheric tendencies.

The tone of her voice has much to do with her power of influence. How many friends would she have if she used her complaining, tired-mother voice in social conversation? To check on ourselves we might note the comparison between our telephone speaking voice and our habitual tone to the family. I shall always remember my mother's gentle voice as she tried to rouse us children from our morning sleep. We did not always respond at the first call, and my father would say it was no wonder, since she called us so sweetly that it was enough to soothe us to sleep had we already been awake. It sometimes took his sterner tones to get quicker results, but we were conscious of love in that sternness as well as in the more gentle tones of mother. If love and courtesy characterize the speech and tone of the parents there will not likely be much wrangling and quarreling among the children.

One secret of being a good mother is the ability and willingness to profit by our own mistakes. Let us ask ourselves a few questions and if we see we have failed in any point, let us mend our ways tomorrow. These questions are taken from an article by Mrs. Grimsley who is extension specialist of family relations in North Carolina.

1. Have I shown any interest in the things my children are doing?

2. Have I taken time to listen when my child wants to talk to me?

3. Have I given my child an opportunity to explain his side when things have gone wrong?

4. Am I careful not to embarrass my child by correcting or criticizing him before others?

5. Am I careful not to betray any confidence my child has placed in me?

6. Am I very careful to keep promises made to my children? If I fail, do I take time to explain the reason?

7. Am I willing to acknowledge my mistakes and apologize when I am wrong? (Answer this honestly!)

8. Am I as courteous to my children as I am to my friends?

9. Do I express appreciation to my children for their efforts, as well as for their achievements?

10. Do I try to make my children feel that they are safe and secure in my love for them? (This would keep us from ever saying, "Mother won't love you, if you are not a good boy!")

One mother has said that what usually makes us want to scream at our children is to see an exaggeration of our own faults in them. To acknowledge our own mistakes will not lower us in their estimation but will strengthen the bond of love and understanding between us. It is

good to explain to them that the faults we see in them and desire to help them correct are tendencies they have probably inherited from us, and give them the benefit of our experience in overcoming them. Perhaps their words or actions reveal faults in us we never knew we had and there can be a feeling of comradeship as we work together to overcome them.

While the children are small and making such constant demands of us, we may think we are going through a period of intellectual stagnation. But these are precious years of growth with our children and our experiences can be steppingstones in both mental and spiritual maturity.

Another thing that I feel has much to do with creating a healthful atmosphere is mother's attitude toward work. Because love rules in her home, all complaining and fretful irritation at monotonous tasks gives way to a spirit of joy in serving her loved ones. What would otherwise be drudgery is done as a manifestation of love. This attitude puts even the lowliest tasks where they can be done with pleasure. We learn to enjoy our work so much that we make no sharp difference between work and recreation. Our work should not be approached as something that is distasteful and to be finished in a hurry so we can do something we like to do. One homemaker says she hated housekeeping

until she stopped thinking of herself as a drudge and started thinking of herself as a mighty versatile, indispensable creature. She continues, "After all, every task woman does—even scrubbing the floor—is dedicated to making home a happy and comfortable place for her family. She has a dozen or more occupations rolled up in one. She's housekeeper, yes. But she's also nurse, standing ready to administer first aid, and sympathy; telephatist, adept at reading those husbandly "get your hat and coat" glances; psychologist, geared to understanding her unpredictable children. She's teacher, interior decorator, buyer, accountant, cook, hostess; (and there are others we might add such as seamstress and gardener and nutritionist). No fly-by-night or routine office job for her! Her job combines security and variety."

When mother can truthfully say "I like to wash dishes" and really takes pleasure in an attractive arrangement of dishes on the shelves, her daughter will very likely share the same feeling. Above one kitchen sink is a rack built to hold a hymnbook. The daughter has always heard her mother singing while at work, so it is not strange that she feels the hymnbook belongs on its rack and never once washes dishes without its use. True, it takes a little longer to get the kitchen tidied up, but who can know the lasting spiritual benefits to the singer? Be-

sides the whole atmosphere of home is filled with the joy of singing that is more wholesome and honoring to God than any mechanical strains from a musical instrument or voices brought in over the radio.

We should learn to work and like it, and if we work with and not only at our children they will like it, too. The spirit of home should not be a grind of work, work, and hurry, hurry. We should not be efficient housekeepers at the expense of being good homemakers. There is a satisfaction in a clean, orderly room, but there is a greater satisfaction when we feel we have created in our home a spirit of happiness and of well-being. Our children will carry with them the atmosphere of our homemaking.

Stella Brunk Shank
in Christian Monitor

If you are bound to say mean things - talk to yourself.

The man who tries to cover up his religion in the presence of unbelieving friends, has a spiritual yellow streak.

Gossip is like mud thrown against a clean wall, it may not stick, but it leaves a mark.

A GOOD QUESTION

Suppose that you were the only example of christianity, that one of your friends knew, what would his opinion of Christ be?

PRAYER FOR OUR MINISTERS

Lord, bless and keep our minis-
ters

As on the highway of life they go,
Toiling here and toiling there
As they meet with strife and woe.

Lord, in their garden of Gethsem-
ane

As they linger there to pray,
Strengthen Thou their faith, and be
Lovingly near them throughout
each day.

Lord, we know not all the aches
Their hearts doth know and feel,
But this we pray, Thy tender love
Will courage and strength reveal.

Their homes they leave and labor
long

Thy precious seed to sow, that
Some poor soul may find his way
Thy wondrous love to know.

Yet we're so slow to realize
The good that we may do, by
Just some little word or deed
To help them onward go.

Our load is not the only one
That seems so hard to bear,
Let's help them rise beneath their
cross

And each our burdens bear.

So rally now dear christian
friends

For full support they need, to
Help some poor soul to see
The Christ in you and me.

Sister Bertha Hicks.

EAT AT HOME

*What? Have ye not houses to
eat and to drink in?—1 Cor. 11:22.*

Recently, in just one block in
one of our large cities, we counted
seven restaurants, cafes, and places
to eat. This was no exception, for
feeding our stomachs has developed
into one of the greatest businesses
in the nation today.

Everybody likes to eat. It has be-
come our favorite pastime. Indeed,
the modern emphasis on eating is
said to be one of the signs of the
times and of the latter days. See
Matt. 24:37-39.

In recent years this practice has
even hit the Christian Church.
Many Christians who are firm be-
lievers in temperance when it
comes to tobacco and liquor, never-
theless seem to forget all about mod-
eration when they sit down at a
well-laden table. We believe the
life of some Christians will be cut
short simply because they ate too
much.

But, worse still, this trend is be-
ing carried right into the church it-
self. In some quarters it seems al-
most impossible to have a commit-
tee meeting, or for the men's fel-
lowship or the women's missionary
society to get together, unless lunch
is served.

One official explained it to us
this way: "We always have a bet-
ter turnout when we have eats. It
makes for a friendlier spirit, too,

and the people seem to like it."

Our forefathers wondered if they were doing right when they decided to serve meals in the church to delegates at conference time. What would they think if they were to see the modern kitchens in churches today and the many various occasions on which they are used?

There are times, of course, when a church is entertaining a convention, a rally, or some similar gathering, when kitchen facilities are a wonderful asset. But let us be careful that we do not make the same mistake that some denominations have made and turn the house of God into a banqueting house.

The upper room is still more important than the supper room. The spiritual must ever be given first place.—E. R. S., in Gospel Banner.

Sel. by Ruth Drake

"Christians should so conduct themselves that it will not be necessary for them to be afraid of the government."

"If you do not grow in grace you will decay in disgrace."

SUNDAY SCHOOL LESSONS FOR JUNE 1959

PRIMARY LESSONS

June 7—People who followed God's Direction. Ex. 4:18; 5:1; 13:17-22.

June 14—People who followed God's Direction. Ex 16:4, 14-31.

June 21—Moses tells about God's Laws. Ex 20:3-17.

June 28—(Review) Learning to be Obedient. Eph. 6:1-9.

ADULT LESSONS

June 7—Many believe on Him. John 8:20-38.

1—Did the Jews actually realize what sin consisted of?

2—What are the steps in becoming free disciples of Christ?

3—What effect does seeing have on our faith and understanding?

June 14—If God were your Father, Ye would Love Me. John 8:39-59.

1—What procedure must be followed to correct Spiritual blindness?

2—How do people know best whose children we are?

3—Were the Jews insulted when Christ implied He was greater than Abraham?

June 21—Who hath Sinned? John 9:1-12.

1—Can we determine what conditions or events are the results of sin, and which are to make manifest the works of God?

2—Does Christ imply that individuals are sometimes afflict-

ed for the purpose of promoting His plan of salvation?

- 3—Do we today receive blessings according to our Faith? More than our Faith? Less than our Faith?

June 28—Blind Man Healed. John 9:13-25.

- 1—What are some ways that the good works of Christians can cause divisions and differing opinions among people today?

- 2—Are we ever guilty of searching for technicalities so that we can condemn some individual's good work?

- 3—Why did the blind man have less fear of the Jews than his parents did?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FOR JUNE

THE POWERLESS OF MEN

Memory verse, Psa. 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in Vain."

Mon. 1—Psa. 49.

Tues. 2—I Sam. 20:1-16.

Wed. 3—Isa. 2:10-22.

Thurs. 4—Isa. 64.

Fri. 5—Psa. 89:34-52.

Sat. 6—Eccl. 3:9-22.

Memory verse, II Cor. 3:5, "Not that we are sufficient of ourselves to think any thing as of

ourselves, but our sufficiency is of God."

Sun. 7—IPeter 1:13-25.

Mon. 8—Prov. 27:1-14.

Tues. 9—I Tim 6:1-14.

Wed. 10—Matt. 25:31-46.

Thurs. 11—Rom. 8:31-39.

Fri. 12—James 4:8-17.

Sat. 13—IICor. 5:1-11.

Memory verse, Jno. 6:44, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."

Sun. 14—Psa. 146.

Mon. 15—Jer. 10:17-25.

Tues. 16—Luke 13:18-30.

Wed. 17—Hosea 13.

Thurs. 18—Mark 9:14-29.

Fri. 19—Judges 16:15-21.

Sat. 20—Psa. 90.

Memory verse, Jer. 10:23, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

Sun. 21—Jno. 15:1-17.

Mon. 22—Prov. 16:1-17.

Tues. 23—Isa. 41:1-20.

Wed. 24—Jno. 6:1-13.

Thurs. 25—I Sam. 17:38-51.

Fri. 26—Zech. 4.

Sat. 27—Lev. 26:14-36.

Memory verse, Isa. 2:22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Sun. 28—Josh. 7:6-15.

Mon. 29—Gen. 11:1-9

Tues. 30—Isa. 31.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more **righteous**, more holy, and more perfect through faith and obedience.

THE GLORY OF THE RIGHTEOUS

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us", Rom. 8:17-18. Such a subject is difficult to comment upon, because one is trying to compare the mortal with the spiritual, one tries to discern heavenly things with worldly expressions. We feel the heavenly things of the life to come are almost beyond even the imagination of carnal man.

In our carnal nature we can only conceive of a glimpse of the glory of Heaven. Glory bears out the thought of something much higher and greater than sinful man. Glory holds out a meaning of triumph, over all the evils, sorrows and difficulties of life upon this earth. Before Christ left this earth He gave us exceedingly great and precious promises of the glory of eternity. "And if I go and prepare a place

for you, I will come again, and receive you unto myself; that where I am, there ye may be also", John 14:3. We can know of a certainty that anyone, who had the power to perform the marvelous miracles which Christ did, certainly will be able to prepare a wonderful place for His followers. Yes, dear reader, just as certain as He left His followers, He is coming again some day to receive all who accept and obey His teachings.

"Blessed are the pure in heart: for they shall see God", Matt. 5:8. Just the fact that we shall see God, should be a wonderful glory to each of us. How do we become "pure in heart"? By believing and obeying His commandments and in no other way. "I am the way, the truth, and the life, and no man cometh to the Father, but by me". "For now we see through a glass, darkly; but then, face to face; now I know in part; but then shall I know even as also I am known", 1 Cor. 13:12. We all know how little we can see through a dark glass but we cannot realize how little we know now compared to what we

shall know in the spiritual life to come. As man grows older he may know wonders, compared to what he knew as a babe but that still is only a glimpse of what we shall know of God's wonders, if we are so fortunate as to be called at that second and bright resurrection. Our text implies that we have no right to even compare, what we endure for Christ in this life, with what He will bless us with in eternity.

"After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen", Rev. 7:9-12. Would this not be a glorious scene and a wonderful scene to witness. How far man will travel and to what effort he will go, for scenes which are only a shadow of this one. Yes, even then these temporal scenes only last a few moments or a few years at the most, but this glorious scene will be a joy

to the faithful, forever and ever. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; And they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever", Rev. 22:3-5. My, the curses of sin are before us on every hand and man hardly learns how to counteract the harm of one sin, until another usually of worse consequence is attacking either him or his possessions. Just to view the various earthly celebrities means much to us, what will it mean to see God and His glories face to face?

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away", Rev. 21:3-4. Are you going to be so foolish as to allow anyone to tell you that the glories of righteousness are not worth the effort, to labor that one might please our Lord and Saviour? I feel certain that if you

have ever seriously meditated upon the glories in our time only while upon this earth, of obeying the teachings of the New Testament; that you must admit that this life only is worth far more than indulging in a life of sin.

"In a moment, in the twinkling of any eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality", 1 Cor. 15:52-53. How much we labor for the carnal things of life? What efforts are we putting forth for the spiritual things of Eternity? When Jesus comes, will I be ready?

THE HOLY SPIRIT

PART ONE

In considering the results of the new life of the child of God, those who have been born again, born of the Spirit of God and considering His indwelling presence; we are made to think of the words of the apostle Paul in Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his".

1 Jno. 2:20, "But ye have an unction from the Holy One, and ye know all things". Then in view of this unction, this anointing, the at-

testation, the spiritual infillments from the Holy One, and realizing that these experiences were in Christ, John the Baptist, Jeremiah, Simeon and the other holy men and women, the writer feels to submit a series of articles to the Bible Monitor on the subject of the Holy Spirit.

May we ever as individuals, brethren and sisters of the Dunkard Brethren feel in our daily living and in our united worship the presence of God's Holy Spirit. Without the power and the guidance of the Spirit we cannot hope to carry out Christ's Mission for the Church, in the saving of lost souls for His kingdom, but we shall be "none of his".

Therefore, your unworthy servant has been impelled to thrust out in the following contributions, that which we desire and pray will increase our spiritual blessings. Another sacred impulse for this work is that every brother and sister may the more cultivate the Holy Spirit in their lives and give honour and glory to Almighty God, which was God's Divine purpose in bringing us into this world. More and more we feel the need of Christ's ministers, teachers, evangelists, in fact, the entire corporate body, saying, "It seemed good to the Holy Ghost and to us", Acts 15:25. In all our holy worship, in every sermon, every song, every prayer, every Bible School, every Conference, every

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Board Meeting, the leading thought and desire should be, "It seemed good to the Holy Ghost and to us."

In thinking of that little word "us", there is no value to Christ, unless we are tied up to the Holy Spirit. May we as a Church ever be conscious of this fact and work in harmony with the Spirit. May we never turn away, or grieve, or smother out, or quench, at conferences or board meetings the Holy Spirit.

The Holy Spirit always works with the Holy Word of God, and never without the Word; nor the Word without the Spirit.

If we then as labourers for Christ work with the Holy Spirit, we will ever show the work of Jesus, and in that work let us honour both the Spirit and Christ. Let

us illustrate, like carrying water in a bucket. The human part is the bucket that carries the Water of Life (the Holy Spirit) to the world. Honour should be given to the Water rather than the bucket.

May we seek the benedictions upon all who read and obey the Word and Spirit of Jehovah!, 2 Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

In our study of the above subject, The Holy Spirit, we proceed on the ground that the Bible is inerrant, inspired (all of it) and the exact Word of God for human illuminations. Also we shall hold as closely as possible, inasmuch as we have put ourself wholly under the power of the Holy Spirit for guidance, to the Bible references, comparing Scripture with Scripture to reach correct conclusions. This is Apostolic ground.

We insist upon a consecrated life of purity for ourself and all who study with us these articles, teaching of the operations of the Holy Spirit, let us all keep our bodies fit temples for His indwelling.

One impure life mars the harmony of the entire "body of Christ", hence the need for praying for the fallen, for the weak ones. Let us note the following impurities which will grieve the Holy Spirit of God, so that he who pos-

sesses them cannot render acceptable service to their Redeemer and Saviour, such as, A life given to injurious plays or performances, to roaming among impure associations or given to levity, or rashness, or false philosophy, or science falsely so-called, or indecent business, these will wound and grieve the Holy Spirit.

We admonish you to live as though you would have every man, or Christ or God looking at your every act. And to those of you who are parents, who are striving to ever follow the leading and guidance of the Holy Spirit, may you teach your children the blessedness of yielding to His Divine care and keeping.

To be continued.

Bro. Wm. Root

Great Bend, Kansas.

NEWS ITEMS

DO YOU NEED A CONCORDANCE?

A brother in the Lord has made it possible that the Bible Study Board can purchase a quantity of Concordances and make them available to the brotherhood at a cost of near cost price, but we have no way of knowing how many of these books will be needed.

We therefore recommend, that the presiding Elder of each congregation appoint someone in the local Church to act as an agent for us

and find about how many your congregation can use, send the number to the secretary of the board, and then we will know how to order.

BIBLE STUDY BOARD

Vern Hostetler, Sec'y
R. 3, Montpelier, Ohio

SWALLOW FALLS, MD.

The Swallow Falls congregation met for regular council March 21. The meeting was opened with hymn 728, Eld. Z. L. Mellott read from 2 Tim. 3:1-17 and offered prayer. Our Elder, George Dorsey, then took charge of the meeting. All business was taken care of in a christian manner. The meeting closed with singing hymn 210 and prayer by Bro. Dorsey.

Sister Patsy Werdebaugh, Cor.

WAYNESBORO, PA.

The Waynesboro congregation enjoyed another Lovefeast together, at this place on May 3. Visiting ministers were: L. B. Flohr, O. L. Strayer, David Ebling, Melvin Roesch, Ray Shank and Howard Surbey. They all gave us good messages from God's Word. In the evening we surrounded the Lord's tables, to engage in the Communion services, with Bro. Ray Shank officiating.

We greatly miss the presence of our Elder, W. H. Demuth. We do hope the Lord will bless him with health, that he can soon be with us in our services again.

CUMBERLAND, MD.

The Broadwater congregation, the Lord willing, is planning on having a series of Meetings starting July 24 through Aug. 2, with the Lovefeast on Aug. 1st. Bro. Paul Myers from Greentown, Ohio, will be with us, bringing us the inspired Word of God. All who can come are extended a hearty welcome. Pray that these meetings will bring the light to unsaved souls and strengthen us, that we will remain faithful until Jesus comes for us.

Sister Viola Broadwater, Cor.

APPRECIATION

We wish to express our sincere thanks and appreciation, to all those who have helped out and shown interest, by their presence, words, gifts and any other way during the prolonged illness and after the passing of our husband and father, Eld. Paul L. Morphew.

Sister Paul Morphew and Family.

DEATHS

STEPHEN RILEY KESLER

The son of John William and Sophia Kesler, was born at Ferum, in Franklin County Virginia, on March 12, 1873. He died in the Gove County Hospital, April 30, 1959, after a brief illness, at the age of 86 years, one month and 17 days.

On Feb. 6, 1896 he was united in marriage to Barbara E. Jamison. To them were born two sons and

four daughters. The family came to Kansas early in 1906. They located on a farm southwest of Quinter, which was the family home until in 1929, when he and his wife moved into Quinter.

Preceding him in death were his parents, all twelve of his brothers and sisters, his life's companion of sixty years, his daughter Minnie and a grand-daughter. Those surviving are: the five children, Dennis W., Sabetha, Kans.; Walter B., Park, Kans.; Mrs. Effie Morphew, Wabash, Ind.; (Addie) Mrs. Orville Royer, Dallas Center, Ia.; (Sadie) Mrs. Russel Hoffeditz, Bouton, Ia.; 19 grandchildren, 25 great-grandchildren, 4 sisters-in-law, 3 brothers-in-law, several nieces and nephews, other relatives and a large circle of friends.

Early in life he joined the Church of the Brethren. He transferred his membership to the Dunkard Brethren Church in 1928. For nearly sixty years he served the church as a deacon. His service to his Lord and the church was rendered in humility and faithful devotion.

Out of the shadows God took you
To His Heavenly home above;
Where dwells only joy and gladness
Peace and eternal love.

Deep in our hearts lies a picture
Of a loved one gone to rest;
In memory's frame we shall keep it
Because he was one of the best.

As we loved him so we miss him
In our hearts he is always near;
Loved, remembered, longed for al-
ways
Brings many a silent tear.

You bade no one a last farewell
You said goodbye to none;
Your loving heart just ceased to
beat
Before we knew it you were gone.

No one heard the door that open-
ed
As he passed beyond our call;
Soft as loosened leaves of roses
One by one our loved ones fall.

But somewhere out on the hill-
tops
Of that country that knows no
pain;
He will stand in that beautiful
doorway
And bid us welcome again.

Funeral services were conducted
in the Quinter Church of the Breth-
ren, by Eld. Millard Haldeman, as-
sisted by Floyd Crist. Burial in the
Quinter Cemetery.

The family of Bro. S. R. Kesler

J. A. LECKRON

Son of Jonas and Marilla Leck-
ron, born near Silver Lake, Ind.,
Feb. 13, 1871. Alexander Mack,
Sr., the first Minister and Elder of
the German Baptist church which
was organized in 1708 at Swartz-
enau, Germany, was a 4-times
great-grandfather of the deceased.

He was united in marriage to
Sophia Summe, May 5, 1895, who
was born at Gstadd, Switzerland,
and came to this country in 1882,
when she was seven years old. To
this union was born one son, Bryan
Leckron. In the winter of 1896 he
and his wife accepted Christ and
were baptized into the German
Baptist Brethern church, at a ser-
ies of meetings conducted by Eld.
Daniel Wysong at the West Eel
River church, two miles east of
Silver Lake, Ind. His wife died
Aug. 15, 1900.

In Nov. 21, 1901 he was united
in marriage to Cora Miller of Fruit-
dale, Ala. On Sept. 30, 1937 she
died and was laid to rest beside his
first wife, at the Middle House of
the Eel River church, north of
North Manchester, Ind. In 1926 he
and his second wife were charter
members of the Dunkard Brethren
church, which was organized at
Plevna, Ind.

On Nov. 21, 1938 he was united
in marriage to Mrs. Clara B.
Grubb of Decatur, Ill. He depart-
ed this life April 29, being 88
years, 2 months and 16 days of age.
He is survived by the widow, Clara
Leckron; one son, Byran Leckron,
three grand-children and eight
great-grandchildren; and one step-
son, Lewis Grubb.

Services were held in the Dunk-
ard Brethren church at Plevna,
Ind., on May 1, by Eld. Joe Skiles
of the Old German Baptist

brethren, assisted by Bro. Clarence Surbey of the Plevna church. Burial at Silver Lake East Eel River cemetery.

MY QUIET TIME

The first and obvious thing to say is that there must be a quiet time. No one can say for another what time, in every twenty-four hours is the best, because our circumstances and duties are so infinitely varied; but, if the proposed benefit is to be ours, we must have a time of meditation.

The time should be fixed. It is a strange and sad thing that we organize pretty well, everything except our religious life. We organize our study, our meals, our recreation, our sleep and so on, but we leave the needs of our soul to take care of themselves as and when they can. There is no use of anyone, who organizes three meals a day for his body, to say that he cannot possibly fix a time daily for Bible meditation. Such an affirmation is but a loud advertisement of spiritual indifference.

Some are able to give more time and some less, but all should, and if we are to live spiritually, must give some time and that time should be fixed. It should be as regular a part of the daily program, as the morning wash or the evening meal. Before you go any further, do something about a time.

The next thing to be said is that

there should be a quiet place. At home there may be a big family, or one may be sharing with another a bedroom, or for some other reason, it may be difficult for some to get away alone at a given hour each day, but at least the effort should be made. If in any case entire aloneness be impossible, then the next best thing must be done. If you find that noises in the house or street, distract you, stop your ears rather than lose your time. To derive the fullest benefit from the season of meditation, you must close the doors of your mind to everything else.

The next requirement is a right attitude of soul. Time and place will be of little avail if the spirit is wrong. There should be stillness within. If our soul is like a storm-tossed sea, if we are beaten about like a bird in a hurricane, if we rush into the Divine presence as a horse into the battle, what hope is there of our accomplishing anything in the short time at our disposal? We must definitely recognize stillness of soul as our need, and go to Him about it and be very definite about it.

Assuming therefore, a more or less normal state of soul, we should bring to the quiet time a spirit of stillness, or quickly secure it there. "Be still and know that I am God". "In quietness and confidence shall be your strength". "speak, Lord, in the stillness, while I wait on Thee;

hushed in heart to listen in expectancy". Stillness and expectancy, that is another necessity. He who expects nothing will get nothing. It is the eager soul that will be made glad. If we expose all our soul to the Holy Spirit, we shall have many a thrilling surprise.

In the time chosen for our meditation, be it longer or shorter, we must be unhurried. It is worse than useless to waste this precious time thinking about your next engagement. Be quiet, concentrate, expect and do not hurry. Fifteen minutes of that will be much better than an hour of restless reading of the Word.

The next thing to arrange is that you have an object. If you aim at nothing, you are sure to hit it. Purpose should be behind all action; in all we do we should have an end in view. Now, the object of the Quiet Time should not be to prepare addresses for a class, Sunday-school or anything of the kind, but to nourish and upbuild one's own soul. At such time (I am talking of Bible meditation and not of prayer) it is not only right but necessary to forget others. For the idea of getting ready for a service draws one's attention from his personal need, and in any case, the preparation of one's own soul is the best preparation for every service.

Make that perfectly clear to yourself each day as you "enter in". I do not stand to help anyone else by

neglecting myself. I cannot convey to others divine grace, if I myself have a neglected leak. The object, therefore, of the quiet time should be self-examination and self-renewing. This personal element is very prominent in the Psalms.

Ask yourself just here, if your past disappointment has been due to your not having had an object definite enough, or perhaps having had a wrong object. Now, having considered the matters of time, place, attitude and object, the next thing, and it is of supreme importance, is a simple, practical and effective method. No doubt many fail in their meditation because of this.

To begin with, plan your field of meditation. You can do this on a small, or on a large scale. You may elect to meditate, perhaps for a month, upon some of the great texts of the Bible; or you may choose a Psalm, or one of the great passages such as John 17, 1 Cor. 13 or Heb. 11, etc. But you must work carefully through them. You may prefer to take a Book, say: John, Acts, James, etc., and read these over and over again, until they saturate your thirsty soul like rain. But about these suggestions first. If you plan on a big scale, a whole Book or more, you cannot take verse by verse, or word by word; as you would if you were considering only a small portion of Scripture. Variety is necessary to

hold your interest.

Make your reading and study practical. Your object is not so much to gather information as inspiration. You should discover what is the application of what you read, to your present circumstances and need. Turn the truth gathered into terms of life and use the Holy Words to light and feed the fire of devotion.

Remember, you cannot lead anyone higher than you yourself have gone. You cannot enrich any beyond your own actual experience of God; hence the absolute necessity of the Bible as a basis for your quiet time. "God is love" and His Word will feed your soul with that love.

Selected.

WHERE DO I BELONG?

Pillars - worship regularly, giving time and money.

Supporters - give time and money, if they like the minister and the treasurer.

Leaners - use the church for funerals, baptisms and marriages, but give no time or support to the church.

Specials - help occasionally for something that appeals to them.

Annuals - dress up as Easter birds, look serious and go to church on a few special occasions.

Sponges - take all blessings and benefits, even the sacraments but do not help the church through any

service.

Tramps - go from church to church but support none.

Gossips - talk freely about everyone except the Lord Jesus Christ.

Orphans - children sent by parents, who do not set an example.

Hypocrites - ones who say they are better than church goers.

Sel. by Sister Jeanette Poorman

THE CHURCH AND THE MORAL ISSUES OF CIVILIZATION

Modern Civilization with all it embraces in culture, invention, science and art, may be traced to three sources: The Classical; the Hebrew; the Teutonic. By the Classical we mean everything in literature, law, science and art, that ancient Greece and Rome transmitted to modern Europe. By the Hebrew we mean christianity in a general sense, the most important element in modern civilization. By the Teutonic we mean the German race, who with their wonderful capacity for culture, their personal freedom, their reverence for womanhood and the sanctity of the home, laid the germ of representative government and of Protestant Christianity.

But the Founder of the Christian religion did not seek for a place side by side with any aid to civilization. He placed His church on the higher plane and gave it a higher mission. The New Kingdom was

to be "the light of the world" and "the salt of the earth". While it was the design of our Lord to lead his people into a higher life and into a saved state, it was but natural that society in general would be brought under the heavenly culture and beneficent influences of the Christian religion.

When the Church entered upon her mission, with the truth in one hand and love and good will in the other, she was confronted by Jewish intolerance and pagan idolatry. Also among the educated classes there stood opposed to the Gospel, the whole system of Grecian philosophy and ethical doctrine of polytheism. In the midst of these seemingly insurmountable difficulties, the disciples of Jesus pushed boldly to the front and shrank from no investigation of their cause. They fearlessly confronted Jew and Gentile, Greek and Barbarian, who with all their knowledge, culture and ancestry, stood confounded before them. The opinions and prejudices of generations, step by step, gave way to simple truth and sank beneath the force of the Spirit-filled messengers of the Gospel of Jesus Christ.

The Apostle to the Gentiles entered Macedonia and planted a church by the riverside and in a prison, whose doors were opened by the power of the Lord. He encountered the philosophers of Greece and the Athenians and strangers

that gathered around him, as Paul stood in the midst of Mars' Hill in the city of Athens, they heard the first message from the Gospel which in a few years revolutionized the whole literature, language and religious thought of Greece. At Ephesus while in the School of Tyrannus, all Asia came to the feet of Paul and heard the Word of the Lord, and many of them which believed and used curious arts, brought their books together and burned them before all, "So mightily grew the Word of God and prevailed", Acts 19.

When Christianity appeared before the world as an aggressive system of religion, Idolatry took alarm for its own safety and began to persecute the converts to the new faith. But darkness could not withstand the light and with all the opposition and persecution, idolatry was beaten in the struggle and Christianity triumphed. But paganism had left its mark on Christianity. The Church had felt obliged to make concessions to the pagans, to mitigate their opposition and to facilitate their conversion. Hence minor observances of paganism were made a part of the Christian ritual. In this way the Church, in her mistaken zeal and desire for numbers, had soiled her garments, imbibed the spirit of conquest and even became a persecuting power in certain localities.

But let it be recorded to the

honor of the Christian religion, that it was before the power and influence of the Church, that the gladiatorial combats fell to rise no more. The church fathers denounced these combats, as absolutely immoral and labored in every way possible to create a public opinion against them. The members of their own body, who attended these spectacles were excommunicated. It is to the Church that Civilization owes a lasting debt of gratitude, for the suppression of the inhuman exhibitions of the amphitheater.

In the first centuries of the Christian Era, the only relation which the Church sustained to the State was a series of bloody persecutions, designed by the State for the destruction of the Church and by common consent these were the golden centuries of Christianity; the period of its greatest purity and triumphs. Such was the light which shone out from the teachings of the church, from its superior morality and from the flames of its martyrs, that it converted the civilized world. Here was a new force put into the life of the First Century, which the philosophers of that day did not discover. They tried to deny its presence and its power, and yet it revolutionized the philosophy, literature and language of Greece and Rome and to complete its triumphs, in turn transformed the barbarians that conquered Rome.

When, however, Christianity in general was recognized as the religion of the State, and under the Pope and other ecclesiastical dignitaries (315-590) became a persecuting power, the followers of Jesus, who held to the simple faith of the Gospel, were misrepresented, banished, imprisoned and put to death. It is one of the greatest miracles in history, that God so wonderfully preserved a people for His name, during this long period of unequal struggle of light against darkness; a people whose life and teaching were a standing protest against the usurpation, corruption and cruelty of papal Rome. These witnesses for Jesus, spread the Truth through the mountains and valleys from Asia Minor westward through Europe, and held the faith against the combined forces of earth and hell. They maintained that the kingdom, which Christ set up on earth, is composed of Holy persons and ought to be entirely free, not only from ungodly persons, but also from all agencies of man's device as an aid to Christianity itself.

This long-continued persecution of a people, whose highest crime was patient endurance of violence and outrage, at last awakened the public conscience to see the great enormity and wickedness of persecution in the abstract and the moral unfitness of temporal punishment, as a means of religious controversy. This was the dawn of a better day

and when, at last, the sun of religious liberty arose, this was the greatest achievement of Christianity, the greatest boon conferred by a suffering Church on Civilization.

The Renaissance. With the renaissance of learning (1294-1517) came the revival of religion. Scholasticism, which was the reproduction of ancient philosophy under the control of ecclesiastical discipline, steadily gave way before the New Learning. In Germany as in England the Renaissance was cultivated in a religious spirit. At Basel, Switzerland, Erasmus in 1516, published his edition of the Greek Testament. This work was followed by editions of Cyprian and Jerome and translations from Origen, Athanasius and Chrysostom. This opened the way to a better understanding of the fundamental truths of Christianity and a clearer knowledge of the Bible and Christian Antiquity.

After John Wycliff had given the English Bible to his countrymen (1384); John Huss of Bohemia died at the stake, because he had based his reform of the church upon conscience and Scripture (1415); Martin Luther had kindled the fires of the Reformation (1517) and the reformers under him and after him, had differed so much among themselves as to persecute each other and those whom they sought to reform, after these wonderful energies had arisen with in-

creased light and wider experiences and had prepared the way for men to think calmly and to act deliberately; in the year 1708 at Schwarzenau, Germany, a remnant of persecuted men and women of God organized a system of religious truth, at once simple, profound and comprehensive and gave to the world a revival of Primitive Christianity.

When Grecian Philosophy gave its ethical culture to the world, it taught in part man's duty to man, but it ignored his duty to himself and to his God. When Rome gave laws to the world, she held the nations under the iron heel of military power. When the schoolmen revived the peripatetic philosophy and attempted to reconcile revelation and reason, faith and philosophy, it was made the tool of ecclesiastical discipline. And when the Reformation had reached a period in combating the corruptions of Rome, and in turn became intolerant even unto mortal hatred by stress of law and force of arms; the revival of Primitive Christianity gave to the world the New Testament as the standard, socially, morally and religiously; a pure life in a faithful, loving service to God.

Thus the Reform Movement reached a climax in the revival of Primitive Christianity in 1708. God in His own time and way, was going to plant a great and free nation in America and He chose a people

from among the Germans to carry the standard of light and truth to the New World. They were by nature and training fitted to stamp the conscience and morals of society and a mighty force in the development of American Civilization. It was not by accident that the Brethren at the invitation of Wm. Penn came to America and settled at Germantown, near Philadelphia in 1719-1729. It was here that they gathered union, strength and character for the wider field which opened before them, and the wonderful activities which followed.

It was here in the year 1754, during the educational struggle in which the English planned a system of schools to take from the German his language and his religion; under the leadership of Christopher Sower, the Germans nobly won, proving that the great ignorance imputed to the Pennsylvania Germans by the writers of history, belongs more justly to the writers themselves. It was here in 1777-1778 that the struggle for religious liberty occurred between Elder Christopher Sower, as the leader of the Peace people and the colonial authorities, which resulted in seeming disaster to Brother Sower and the cause of Peace. But God overruled it all and, in adoption of the Constitution in 1789, it ended in a triumphant victory for suffering humanity, absolute religious liberty and the entire separa-

tion of Church and State. This was the greatest triumph for the cause of civilization in history and the Brethren, under the providence of God took an active part, through much suffering and persecution in securing full civil and religious liberty for the American people.

(to be continued)

PLAIN GOSPEL AND PLAIN PEOPLE

One of the most outstanding things about the Gospel is that it is so designed by our heavenly Father that no one, after hearing the gist of it, can say that it is hard to understand! In its simplicity it can be summed up in five words—"Men are lost, Christ saves!" Nothing could be more understandable than this. But the fact remains that in order to appropriate the joy and security of salvation a person must always become humble and efface himself from the influences and material things of the world. To do this a person must be free of haughtiness and take on humility. God will have no part of pride. We read in His Word that He "resisteth the proud", 1 Pet. 5:5. The Gospel is purposely made plain for purposely made plain people.

The Gospel communicates God to man. This communication line is broken or imperfect when a man loves the things of the world. When a person becomes humble, free of worldly things, and lives for the

Gospel, the Gospel will live in him, his life, his home, his habits and customs. When the grace of God reaches a person it must have a clear right of way and nothing must hinder it. True humility is the foundation of the Christian system. This foundation can have nothing of the world in it. The very minute any worldly influence or material thing becomes a part of life, the harder it is for that person to live the plain, Christian life. Humility is a good step towards self-improvement. It is a vital step in the abiding of the Gospel in a life.

Humility enables us to obtain God's mercy and the Holy Spirit's presence. Quarles said that if one desires the love of God and man, he must be humble; for the proud heart, as it loves none but itself, so it is beloved of none but by itself; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason. This is why the humble, plain people live closer to God. In His Word we read that "pride goeth before destruction, and a haughty spirit before a fall", Prov. 16:18. We know this to be true. It is a fact that when the human heart is changed by the acceptance of the Gospel and coming into that life of the Holy Spirit, the owner of that heart becomes immune to material things

and his desires for worldly pleasures, apparel, and things he doesn't need, are radically changed. He becomes a plain person who has appropriated the plain benefits of a plain Gospel.

Someone has said that if we make religion our business, God will make it our blessedness. When our principal endeavor in this world becomes the daily personification of the Gospel, we will not depart from the plain walk up Zion's Hill. Henry Ward Beecher once said that a man has no more religious than he acts out in his life. How true this is! God knows us inwardly at all times.

Worldy practices, habits, and even wearing apparel are bars to the benefits of the Gospel when they become an obsession or seeming necessity to the extent of unnecessary frills, furbelows, and fancies. A great thinker has said that beauty, like truth, never is so glorious as when it goes plainest! There can be no argument against the amazing beauty of the Gospel when it is portrayed in human life. Excess in dress betrays an excess of vanity and egotism. The greatest men who ever lived in the world were very plain dressers and modest in their needs for living. The apostles, disciples, and true followers of Christ in His days on earth were the plainest of people after they had received and accepted the Gospel. He even sent them out with nothing

but the simple garments they wore. This was to prove to them that He would supply all material needs. He will do this today. He will not supply all of our wants, but our needs. And, after making a careful appraising, we will know that the needs for actual living here on earth are very simple.

The Bible says, "And why take ye thought for raiment?" This is enough for us to know what our Lord thinks of the small importance of wearing apparel! The person who is susceptible to the materialistic enticements of the world is not living up to the high standard to which he should attain. The Holy Spirit can only partly enter the person of one who cannot be satisfied unless he is constantly seeking and buying the newest things. They may be furnishings for the home, clothes, conveniences that dull the initiative, and things that serve to keep one from going all-out for our Lord. Vanity, envy, and covetousness are three of the most powerful weapons the devil uses. People become vain and proud of their money, homes, wearing apparel, and material conveniences and home furnishings. They want what others have and are not satisfied. They covet things they cannot possess and thus are unsettled in their personal makeup.

The Gospel finds its most fertile spot in the life of a person who lives simply and who is immune from

the things that keep the mind upset and desires restless. Into such a life the whole impact of the love of God makes its impression and the Holy Spirit finds its most inviting temple. The Gospel is a plain Gospel and is given in its fullness by our heavenly Father to a plain people. The Gospel is confounding to the worldly wise and vain people. Fools for Christ's sake are smarter than wise people who love the world and who are filled with pride and haughtiness. Wise indeed is the person who plainly accepts the truth of the Gospel and makes a practical application of it as long as he lives in the world. It means that he has a sort of heaven in which to prepare for the Heaven!

Mont Hurst in Christian Monitor

GOD'S ALL-SEEING EYE

The great astronomer Mitchell was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees could be seen two boys stealing apples. One was getting fruit, and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement of those two boys, just as plainly as if he had been there on the spot.

So men think and act now as if

God's eye could not see them. Let us never forget, we cannot hide from God.

Christian Herald

BUILD

"For we are labourers together with God: ye are God's husbandry, ye are God's building. For other foundation can no man lay than that is laid, which is Jesus Christ". Paul no doubt had reference to a spiritual building. Let every man take heed how he buildeth thereon. On Christ the solid rock we stand, all other ground is sinking sand.

To build, one of the essential things is a good durable foundation, and then use good material. To build it takes ingenuity, skill, cleverness of planning, sincerity and labor. For every man shall receive his own reward according to his own labor. For we are laborers together with God. In other words, God is laboring with us. Every man's work shall be made manifest, for the day shall declare it. If any man's work abide which he hath built thereon, he shall receive a reward. Matt.21:42, Jesus saith unto them, Did you never read in the scriptures, "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings and it is marvellous in our eyes?"

2 Cor.5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens". John 14:2-3, "In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go, and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also". Heb.10:11, "For he looketh for a city which hath foundations, whose builder and maker is God". Luke 6:47-48, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great". So we understand the real necessity of a good solid foundation to build on.

Jesus made these comparisons in a natural way, to illustrate the spiritual house we are to build. The wise man is the doer of Jesus' Words. He that heareth and doeth not His Words, is likened to the foolish man. He will have to suffer loss. It pleased God by the foolishness of preaching to save them that believe. For the preaching of the

Cross is to them that perish foolishness: but unto those which are saved, it is the power of God. Eph. 2:19-22, "Now therefore ye (who believe) are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit". This is the stone which was rejected through unbelief.

Noah found favor with God. He built an Ark in accordance with divine directions. After he left the Ark he built an altar and offered sacrifices unto God. The apostle Paul exhorted the believers, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. To build a strong spiritual house, a shield against the wiles of the adversary, Satan.. Christ is our refuge. Safe into the haven guide, other refuge have I none. Grace with Thee is found, grace to pardon all my sin. Make me and keep me pure within. The word build means: to erect something, to establish, to apply our ability.

We have come to an age and

time of much building in the world, in dwelling houses for this natural life while here upon this earth, but how about the spiritual house or place of abode hereafter? Are we properly planning the construction for it? There seems to be several groups, a building group and a wrecking group, following two different spirits at work. Luke 8:11-12, A sower went out to sow seed. Now the parable is this: The good seed is the word of God. Those by the way-side are they that hear, then cometh the Devil and taketh away the Word out of their hearts, lest they should believe the Word and be saved. Take heed how you build, and what you build on. Prov. 12:7, "The house of the righteous shall stand". No doubt there are more anti-christ in the world, in this day and age, than true believers.

2 John 1:7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ". 1 John 4:1-3, Beloved, believe not every spirit. Many false prophets are gone out into the world. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: but is that spirit of anti-christ. We have heard that it should come, and even now already is it in the world. Satan's activity has been in the world from the beginning, but he has more and more power and uses

greater activity, as he knows that his time is short. We are either under the influence of the Holy Spirit or under the influence of the evil spirit. With what kind of material are we building our spiritual house? Are we building by the influence of Satan, the spirit of the anti-christ, or by the spirit of Christ?

Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his". Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any defile the temple of God, him shall God destroy. Are you building with durable material such as gold, silver, etc., or are you building with wood, hay, stubble? Something that will not stand the test? Our life is either light or darkness. If any man's work abide which he built thereupon, he shall receive a reward. But if we use not the right or durable material, it shall be burned and we shall suffer loss. Dan. 1:8, Daniel purposed in his heart that he would not defile himself with the things of the world. God had brought Daniel into favor and tender love. If we expect to be saved by grace, we must try and become in favor with the Lord.

Shadrach, Meshach and Abednego would not defile themselves with the king's food and would not

bow down to man-made rules and worship golden images. Dare to stand alone. Stand for the right with clean hands, exalt the truth on high. Stand for the right, proclaim it loud. Be firm, be bold, be strong, be true. Many are traveling the broad road and going with the crowd. For the day will come when every one's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. So we better take invoice of our doings now, before it is too late.

The parable of the ten virgins, five were wise and five were foolish (neglectful). To be wise in a spiritual sense may look foolish to the unbeliever. I will say to the reapers, Gather ye together the tares, bind them and burn them, but gather the wheat into my barn. May we do something worth while for the Master's use. Whosoever abideth not in the doctrine of Christ, hath not God. If there come any one unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. Can we break bread with unbelievers, those who serve the anti-christ but use the name of christian? Two different spirits cannot dwell together.

How firm a foundation, ye saints of the Lord. Is laid for your faith

in His excellent Word. You who unto Jesus for refuge have fled; wisdom hath builded her house. The house of the righteous, in the sight of the Lord, shall stand. For there is many an honest, noble heart crushed beneath a weight of injustice. What love if you or I could lift the load, by strength that we command. How much of God is there in us, who fail to lend a helping hand? Do we stand on the Lord's side? The apostle Paul was strong in the faith of the Lord Jesus. For we know that if our earthly house be dissolved, we have a building of God, an house not made with hands. We earnestly desire to be clothed upon with our house which is from heaven. Wherefore we labor that we may be accepted of him.

Yea, all that will live godly in Christ Jesus, shall suffer persecution and affliction. The apostles rejoiced in the Lord through their trials. Jesus told his followers, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions (another translator says, (Much dwelling room)). There will be places prepared for all those who obey Him. Seek and ye shall find, knock and it shall be opened unto you.

Good Lord, with courage arm us,
Nothing, Lord, we know can harm
us,

Guide us, Lord, by thy good Spirit,
Which shall teach us all truth.

Oh glory, glory be to Jesus
I my self am your foundation,
Are you built upon this Rock?
May we triumph in Thy love.

May our lights be always burning

And our loins be girded about,
Waiting for our Lord's returning,
Longing for the welcome sound.

William N. Kinsley
Hartville, Ohio

MOTHER'S DAY MEMORIES

Today on memory's page I see
A face that's very dear to me. Those
lines of care — I see them now—
That time had written 'on her brow.

And as I view those lines of care.
I think I helped to write them there.
For when I trod sin's downward
road. My mother's heart then bore
the load.

On that dear sweet and kindly face
A message of true love I trace,
A love that sacrificed and prayed
For God to save a boy who'd strayed.

And as in memory I see The face
of her so dear to me; Each line I
see is mother's prayer That has been
written for me there.

Sel. by Jeanette Poorman

“Even though the teeth be false,
let the tongue be true.”

SPIRITUAL ENRICHMENT

God our Heavenly Father is the beginning of spiritual Enrichment for His followers, who are born again through Jesus Christ. "For he is a Spirit and they who worship him must worship Him in Spirit and in truth."

The Bible was written by men as they were inspired of God. The Spirit of God spoke to the prophets of old to foretell the events to come. God spoke through the prophets of the coming of the Messiah, who would save his people from their sins. Their prophesying was fulfilled in the birth of a babe who was called Jesus, born in Bethlehem. The Message from Heaven, by the Angels the night of Jesus' birth, brought Spiritual Enrichment, of Peace on Earth and Good will to Men.

Jesus as a boy of 12 years was found among the Doctors and Lawyers both hearing and asking them questions, being about His Father's business. Who were astonished at His knowledge. As a young man He came to be baptized by John the Baptist, that all righteousness might be full-filled.

More Spiritual inspiration came as He came up out of the water, "The heaven were opened and the Spirit of God descended upon Him in the form of a dove, saying, "this is my beloved Son in whom I am well pleased, hear ye Him."

Being full of the Holy Ghost He was led by the Spirit into the wilderness, to be tempted of the devil and not yielding He was spared by God and Angels came and ministered unto Him. Jesus' ministry in many ways brought health and life to the multitudes.

The parable of the sower, the seed is the Word of God brought forth by the minister, to all who will hear. A good and honest heart is the good soil. The word roots down and brings forth fruit, some thirty fold, some sixty and some an hundred fold for a Spiritual life to endure.

To have a true Spiritual life each one of Christ's followers must abide in the True Vine, Jesus Christ. The greatest infilling of the Holy Spirit in the Church on earth, came upon 120 of Christ's followers after His ascension to Heaven. Jesus commanded them to wait in Jerusalem until the Holy Ghost would come upon them, to receive power from above that they might carry on the work He had left them to do.

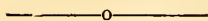
They went out preaching the word with power, healing the sick, cleansing the lepers, casting out devils. The moving of the Spirit caused three thousand souls to be added to the church in one day. Through the preaching of God's Word much of the Gentiles' Spiritual inspiration and Christian way of life, has come through the writings and preaching of the apostle

Paul.

The vision of Saint John on the Isle of Patmos to the church as found in Revelations gives inspiration, looking forward to the beautiful city, the New Jerusalem, with God the Father and Jesus Christ our Saviour, the Angels and all the redeemed. Some more places for our Spiritual inspiration are meeting in God's house, hearing the preaching of His Word, singing hymns of praise and prayer. The Love Feast which Jesus instituted with His disciples has been and is yet, a real Spiritual up-life to the Church.

The Evangelistic Meetings of the past two and three weeks at a time, with much preparation of leadership in the message of God's Word, Prayer and God's Spirit blending with the Church in song has saved many souls. Read John 15th chapter, and Acts 2nd chapter to get a message for the Church today.

Sel. by Sister Katie Roesch
McClave, Colo.



Is it not a great comfort to remember that God is looking on when we pray to Him behind the closed door? Even when words will not come—we are so weary. Our heart is too broken to be able to frame definite petitions. We know not what to pray for as we ought—but remember God sees. "God is my witness," Rom. 1:9.

LIVING BY GIVING

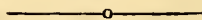
Living by giving —What strange words these,
To those who strive but themselves to please,
Who think by getting and keeping they'll find
Happiness, pleasure and peace of mind.
She could have hidden the ointment sweet
And held back the tears that drenched His feet;
But with lavish abandonment aflame,
Drained the last drop - undying, her fame.

He chose his great possessions to cherish
And tightly held to the things that perish;
And the rich, young ruler, life scarce begun
Was quickly mired in oblivion.

The pitying Christ knew the awful span
From worship of angels to hiss of man;

But chose all Heavenly ties to sever
And died - but, lo, He lives forever.

Sel. by Sister Shella Stump



Everything a man leans upon, but God, will be a dart that will certainly some day, pierce his heart through and through. He that leans only upon Christ, lives the highest, choicest, safest and sweetest life.

THE CHURCH

My Church—ordained of God
To be the channel of great truths
divine—

The cradle of my faith through
childhood days—
Blessed heritage is mine.

My Church—within thy sacred
walls

I've learned the truth that sets
men's spirits free.

Thy hymns of worship, praise, and
love

Have come to me through thee.

My Church—where I can labor
And give my talents, time, and
earthly store;

Thus help to lift the world toward
God—

God bless and keep thee pure.

My Church—where sacred vows
are said—

In thy great fellowship there
marcheth on

A host of valiant, faithful souls—
United faith, how strong!

My Church—the servant of my
need,

In darksome hours, thou truly
art the light

That shines upon the given way
That leads us from the night.

My Church—how great thy task
today!

The world doth need the mes-
sage thou canst give,

Of Christ's great saving power di-

vine,

That all in Him might live.

Sel. from The Christlife Magazine

MOTHER'S DAY AGAIN

It's her day again, and the same
depth of feeling Sweeps over the
nation as homage is paid To those
who gave birth to the sons and
the daughters, And reared them in
righteousness, seeking God's aid.

Tis right that we honor our mothers
who're living And deeply revere
those who've gone on before. But
should we not also remember our
mothers Each day of the year, show
our love more and more?

Today, many mothers are feted with
honor; Tomorrow, they'll toil on
as hard as of yore. Today, there are
flowers and cards and rich candy;
Tomorrow, in sorrow she's sent
from your door.

Yes, honor your mother, but honor
her daily. Live lives that will
bring her no shame or disgrace
Please God, and remember to live
for the Savior; Be gentle and kind
and reflect her sweet grace.

Sel. by Betty Poorman

"It often shows a fine command
of language to say nothing."

Dear Jesus, glory, honor, praise
I'll ever sing to Thee;
So thou wilt raise at last
My soul to endless joys with Thee.

* * * * *

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR BLESSINGS THROUGH GOD'S WORD

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it", Isa. 55:10-11. Have I found satisfaction in the life which is afforded me, by my heavenly Father, through the instruction and comfort of His Word? God is dealing with human beings through His Word, on a voluntary basis. God has established His plan of remission of sins; eternal bliss in Heaven or eternal punishment in Hell. Through God's grace, man is given many, many blessings and much time, to realize his duties in either accepting or rejecting God's blessings.

Through the marvelous minds which God has given us, we are able to accept, appreciate and en-

joy the wondrous blessings of God. These blessings are so great that we can only fully enjoy them, through experiencing the love of God in ourselves and others. The Bible has a mission, grander than any mere creation of God; for in this volume are infinite wisdom and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul a wrong; for the very existence of this divine message, is evidence that I need it.

The Bible is a treasure which contains enough to make us rich for eternity. It contains all we need for happy living. It contains the key into heaven. It is a guide through the problems of life and a comfort in adversity. Other writings may be of great or lessor value, but we cannot be certain of their authenticity. Throughout the Bible we learn the wishes of our Heavenly Father, our Creator. Other books may aim to give us food for mind or body, but the

Bible contains the actual Bread of Life.

Honest obedience to God's Word will bring us blessings which we can get no other way in life. The Bible reveals the true way of living, for it tells us what to do to be saved. It reveals the long-suffering and tender compassion of God and shows how our sins may be forgiven. It further directs the way of life that we may walk in harmony with the Divine Will and thus enjoy the spiritual blessings which God has planned for us. The Bible is the treasure of the poor, the solace of the sick and the support of the dying. While other books may amuse and instruct in a leisure hour, it is the peculiar triumph of the Bible to create light in the midst of darkness, to alleviate the sorrow which admits of no other remedy, to direct a beam of hope to the heart which no other topic of consolation can reach. Guilt, despair and death vanish at the touch of Its holy inspiration.

"The entrance of thy words giveth light; it giveth understanding unto the simple", Psa. 119:130. Light and understanding are most essential throughout life. There is only one reason for man to desire living in darkness, because his deeds are evil and he is not man enough to face them. Without God's Word man would not know from whence he came, how he is able to live or where he is going

after this life is over. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus", 2 Tim. 3:14-15. The individual, who has training in the Scriptures throughout his childhood, is blessed far above those who have not had this blessing. Many different kinds of wisdom are helpful in this life, but none is as valuable as the understanding of God's plan of salvation.

Temporal and spiritual satisfaction are the goals of life. "I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word", Psa. 119:14-16. We cannot get true delight from that which we are not certain of and that which does not last. "Unless thy law had been my delights, I should then have perished in mine afflictions", Psa. 119:92. Something which gives comfort during trials and afflictions is really worth while. "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end", Psa. 119:111-112. The reward is largely at the end of the

race, will I be found faithful when Christ comes?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever", 1 Pet. 1:23. We are born into a new Kingdom, by obedience unto God's Word, which will not come to an end. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious", 1 Pet. 2:2-3. We are hungry for righteousness, in order to grow in grace and in the knowledge which will please our Lord. Read Eph. 6:11-17 and you will find all that is necessary for protection from Satan and for spiritual development. Each one of us is expected to bear fruit for our Lord, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundredfold, some sixty, some thirty", Matt. 13:23.

Someone has said, "The Bible is a window in this prison-world, through which we may look into eternity." Without a doubt no-one expressed more his faith in Heaven and his hopes of its blessings than the psalmist David. Even these Old Testament writings are an inspiration of hope and trust to guide us. "My soul fainteth for thy salvation: but I hope in thy word", Psa. 119:81, "In my distress I cried un-

to the Lord, and he heard me", Psa. 120:1.

THE HOLY SPIRIT

(Part Two)

In our study of the doctrine of the Holy Spirit, we note "doctrine" is composed by some one. Christ's doctrine was set in motion by His Father, and His principles underlie, all associated with truth and facts. Jno. 7:16, "Jesus answered them, and said, My doctrine is not mine, but his that sent me". But it is the doctrine of the Holy Spirit, or the facts concerning the Spirit which we wish to present at this time. First let us notice the name of the Spirit, as it is outlined in God's holy Word. For this outline the writer is indebted, in the study of this subject, to helps from the writings of our fore-fathers, learned men of their time, who by their Godly lives and Spiritual study have left us much of their knowledge of the subject of God's Word.

It has been said that there are ninety distinct references to the Holy Spirit to be found in the Old Testament, and that among these are eighteen characteristics. While in the New Testament there are two hundred and sixty-four references and thirty-five characteristics; five are common to both, and fifty-two in the entire Word. Also, seventeen teach the Spirit's relation to the Father; five His relation to the Son; nineteen His relation to man;

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seven to His own impressions; and five to His Diety. With regard to His name, in fifty-two instances; four times He is named Comforter, forty-three times the singular name Spirit is used. We have then two names applied to the Holy Ghost, who is the third person of the Trinity, namely, the Holy Spirit and the Comforter.

We have learned also in our study, that the word "Spiritus" is Latin and agrees with the Greek word "Pneuma", both signifying "breath or wind". And that the Greek word pneuma (numa) from which the word spirit is translated, has several meanings. First the primary meaning of the word is wind, thus it is often used in classic Greek. Also in the Old Testament it appears in 1 Kings 18:45, "And

it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a Job 1:19; Psa. 104:4, we find "great rain". Also 1 Kings 19:11; this word is translated wind. But in the New Testament it is used but once, thus: Jno. 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit".

Also, we find a very common usage in classic Greek, is for "breath". The Old Testament has a few cases of this use, but it does not appear in the New Testament. So then, as applied to the Divine essence, there can be no allusion to the original meaning, which is but the imagery, representative of the Holy Spirit's presence and approach to men. However, the Holy Spirit is called, in Jno. 20:22 "the breath of God" with reference to His mode of subsistence, proceeding from God's breath from the mouth. The Holy Spirit is not, therefore, called Spirit on account of the spirituality of His essence, for this is likewise predicted of the Father. Jno. 20:22, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost".

The word "Holy" designates or refers to His official character. Studying farther the name of the Holy Spirit, we have said that he is

four times named Comforter. Jno. 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever". "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you", Jno. 14:26. And in Jno. 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me". "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Here are the four passages naming Him Comforter.

The word "Comforter" is taken from the Greek word "Parakletos" and means "another", "One like Jesus." One coming to the aid, a helper. Before Jesus went away He was their helper, the One called to their aid. So after He would go away the Spirit would be to them "another" One, called or sent to help them under all conditions. In 1 Jno. 2:1, Christ is called our Advocate. Advocate to the children of God. We learn from the practice among the Greeks, where one stood before the judge and pleaded for another. As in the courts of our time, an attorney pleading the cause

of someone in the presence of a judge or jury. Just so, Christ is pleading our cause in the courts of heaven. Therefore we think of the Comforter in the sense of comfort.

We have said that while Jesus was here in the world He was their (his disciples) Helper, their Comforter, their Advocate, ever pleading their cause, supporting, aiding the disciples, that they might attain to the perfection of love and divine relationship in grace. The word Advocate is more grammatical and more inclusive. Comforter and Helper are no less real in mind-touch than the word Paraklete. This word carries with it the ideas of comfort, or to console, helping and aiding.

Let us now look farther at the meaning of the word Spirit, as referred to in the Bible. Several times it seems to refer to the vital principle of life, as in Matt. 26:41, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak". See also Mark 8:12; Luke 1:47; 8:55; and 23:46.

This word designated "spirit" also indicates disposition or temper as in Matt. 5:3, "Blessed are the poor in spirit: for their's is the kingdom of heaven". And in 1 Pet. 3:4, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price".

Angels are also called, in the Word of God, spirits. Luke 24:37, "But they were terrified and affrighted, and supposed that they had seen a spirit". And in Heb. 1:7, 14, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire". "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Also Demons are called spirits. Matt. 8:16, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick". See also Matt. 10:1; 12:43, 45; Mark 1:23, 26; Acts 16:16. God also is a Spirit. Jno. 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth".

We have given to the reader the above references to show the designation or usages of the word spirit, as outlined in the Bible. But we should designate between the common usages of the term "spirit" and the "Holy Spirit". For designating the Holy Spirit, we quote a translation, submitted from "Bethany Bible School" and we quote: "Holy Spirit: the word is used sometimes as Spirit, or Spirit of God, Spirit of your Father, Spirit of the Lord, Spirit of Jesus, Spirit of Truth, the Eternal Spirit, etc., but the common phraseology is the Holy Spirit or Holy Ghost as

is translated in the old version."

So let us, dear readers of the Bible Monitor, study together this wonderful subject of the doctrine, which teaches us the operations of the blessed Holy Spirit, of which, if we have not Him within us, we are none of Christ's. And as we do so, let us prayerfully, freely, lovingly and fully observe the "Word", the living Word through the "living Father and the Heavenly Intercessor". If we do this, the results will be an illumination almost wholly, if not altogether, which will cause us to be free from cares and anxieties, and will fill us with abundant joys and felicities.

The in-FILLING of the Holy Spirit is within reach of all of us, cares, anxieties, burdens, which hold us down to serfdom, griefs that flow over us, from restlessness and doubts and distrusts of God; all these which may overwhelm us and bring us to disaster, these can all be eliminated, if we will but let the Holy Spirit FILL us and ABIDE in us. Reader, will you permit the Holy Spirit to enter into your being and control your life? He surely can, if you will but profess Christ by faith, repent of your sins and be born into (baptized into) God's Eternal Spirit, be born again, born of God and become God's child.

Jesus said, "If any man will to do his will", His words are expressive of the Father's will, are taken

by the Spirit and made to expand in your soul. But you must, therefore, study to show yourself a child of God, and approved by Him. Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Study", therefore, is the earnest effort of the mind to arrive at maturity on any given subject. This applies to the following subjects: the Divinity of Christ, His atonement, His resurrection, coronation, repentance, forgiveness, faith, or any other Biblical Truth.

To be continued.

Bro. William Root
Great Bend, Kansas.

BOUNDS

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they (His creatures) should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being . . . For we are his offspring: forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device", Acts 17:26-29.

He now commandeth all men everywhere to repent. Because He

hath appointed a day, in the which He will judge the world in righteousness, by that man He hath ordained. "It is appointed unto men once to die, but after this the judgment", Heb. 9:27. This is God's bounds, plans or arrangements. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away", Psa. 90:10. Teach us to number our days, that we may apply our hearts unto wisdom.

The word bounds means: restriction, the limits, having a course directed, a boundary, a limiting or dividing mark or line. The great kings of the earth have their power and glory and also have their bounds here in this world. Dan. 2:20-22, "Blessed be the name of God forever and ever: for wisdom, and might are his and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness and the light dwelleth with him". There has been men and kings who exercised great power and had great wealth but all came to their bounds.

The great king, Solomon, with the great wisdom God gave him, the wonderful splendor of his tem-

ple, and the great wealth of his magnificent kingdom, but at the close of his life he said, Vanity, vanity, all is vanity. Dan. 5:9-30, King Belshazzar was greatly troubled and his countenance was changed, when he saw the handwriting on the wall. This writing that was written "Mene, Mene, Tekel, Upharsin" and all his wise men could not interpret it. But there was a man in his kingdom in whom was the spirit of the holy God. Daniel said, Let thy gifts to thyself and thy rewards to another, yet I will read the writing and make known to thee the interpretation. "Thou art weighed in the balances and are wanting. God hath numbered thy kingdom". In that night was King Belshazzar slain.

Daniel did not take gifts and rewards for favors, like some of our day and age. God had brought Daniel into favor and tender love. O Belshazzar, thou hast not humbled thine heart . . . but hast lifted up thyself against the Lord of heaven. God ruleth in the kingdom of men and he appointeth over it whomsoever He will. If we were on the direct or cash basis in this day, who would be the great men of the day? We have a judgment to meet in the future, when we are weighed in the balances and are found wanting, it will be a sad affair. The great king, Nebuchadnezzar, had majesty, glory and honour. Whom he would he slew and whom he

would he kept alive. The people and nations feared him but when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne and they took his glory from him. He was driven from the sons of men until he knew that the most High God ruleth in the kingdom of men.

There is much glorying by the children of men today and some boasting and bragging of their accomplishments. Some are lifted up by their skill and talent. Men of today have great ingenuity and are doing wonderful things, but to whom are we giving the glory and praise and reverence? We all have our bounds or limits. In Acts 5, Ananias and his wife sold a possession and kept back part of the price. They gave a portion and pretended to give it all. God limited their bounds, they were both stricken dead in the space of three hours. Acts 12:21-23, "Upon a set day king Herod, arrayed in royal apparel, set upon his throne and made an oration unto them. And the people gave a shout, saying, It is the voice of a god and not a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost".

So another king came to his bounds. Men still seek glory of men. Much shouting is going on er would die. Some have millions and some are living like they nev-

of dollars and are striving for more. Rev. 18:17, "For in one hour so great riches is come to nought". I heard a great voice of much people saying, Alleluia, salvation, glory, honour and power unto the Lord our God. For the Lord God omnipotent reigneth. Rev. 3:17-18, "Because thou sayest. I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire. That thou mayest be rich: and white raiment, that thou mayest be clothed . . . Be zealous therefore, and repent". How shall we escape if we neglect so great salvation? What shall the end be of them that obey not the gospel of God?

Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able". When we come to our bounds, or our wits end, we shall be humble being weighed in the balances and found wanting. For wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat. Enter ye in at the strait gate, for narrow is the way, which leadeth unto life, and few there be that find it". Every soul will come to an end, their bounds in this life. For whatsoever a man soweth that shall he also reap.

Jesus died our souls to save.
Lord, now indeed we find,
That Thy power alone can save,
Can wash our sins away.

For nothing good have we,
Whereby Thy grace to claim
Jesus can wash our garments white,
In the blood of the Lamb.

He who appoints us our pathway,
Knows what is needful and best.
When we get to the end of the way,
The toils of the road will seem
nothing.

He loves His own to the end
And will not forsake them,
When they get to the end of the
road
When they get to the end of His
way.

William N. Kinsley
Hartville, Ohio

THE IMPORTANCE OF CHRISTIAN CHILD TRAINING

The apostle Paul writing to Timothy, a servant of the living God, exhorts him to "continue in the things which thou hast learned . . . and that from a child thou hast known the holy Scriptures". That evidently was the secret of his power and source of strength, as he labored on indefatigably in the cause of Christ. It was the instructions of his Godly and sainted mother, Eunice, that bore fruit in the life of this man of God.

The Word of the living God implanted in the tender heart of that young boy and girl, will become the bulwark of their strength and will gird the flower of young manhood and womanhood for the testings, the trials, the temptations of life. Then when the time of dire testing comes, to the boy or girl, they will be more than conquerors through Christ. They will be fitted to meet the fiery breath of the evil one and the attacks and onslaught of Satan, because of that secret strength derived from above.

It is His Word, hidden in the human heart from childhood, which gives us victory in the battles of life. That is why David uttered these significant words, "Thy Word have I hid in my heart that I might not sin against Thee". So much emphasis in these days, is being placed on the mental and physical equipment of young people. This is necessary but parents have utterly failed in their task of preparing children, entrusted to them for life's training, if they neglect the most important and vital part of that child's equipment, namely a thorough knowledge of the Word of God.

Teach the Word of God diligently to your young people because of this, the most important reason: It is the Word of God, which converts the soul. Oh, that our children, who are walking in our footsteps, may see more of the Savior in us;

more of His love, more of His patience, more of His forbearance and thus, by our lives, precepts and examples, be led to the feet of the Saviour. For these young people are the leaders of tomorrow's church.

Sel. by Sister Jeanette Poorman.

NEAR KIN-FOLK OF JESUS

The scene at the crucifixion of our Lord was witnessed by a small group of people, such as John the beloved disciple, the mother of Jesus, Mary the wife of Cleophas, and mother of Zebedee's children and Mary Magdalene. Matthew and Mark both mention these, Luke makes no record, but John makes the most complete account.

Since our Lord spoke to John concerning His one great desire, that His mother might be taken care of, John especially records that account. If we are right in this supposition, then in the absence of John who had taken the Virgin-mother from the scene of horror, the other three women had withdrawn to some distance and were not by the Cross, as in John 19:25, Matt. 27:35-36 says, "There were many women beholding him afar off".

We further notice that the Virgin-mother's name is withheld; while Mary, wife of Cleophas, is now described as the mother of James and Joses and likely Jesus'

mother's sister; Salome, the mother of Zebedee's children, the wife of Zebedee and a sister of the Virgin-mother. So John, as the beloved disciple, was a cousin of our Lord on His mother's side and nephew of the mother of Jesus.

Nor was Mary, the wife of Cleophas, who is usually referred to as "the other Mary", unconnected with Jesus. We have every reason to regard as a trustworthy account that Cleophas was brother of Joseph, the husband of the Virgin Mary. The wife of Cleophas would have been an aunt to our Lord and her sons His cousins.

Among the twelve apostles chosen by Christ, five of them were His cousins: the two sons of Zebedee: James called the just and John the beloved; and the three sons of Alphaeus or Cleophas and Mary: James the less, Judas called Labbaeus and Simon Zelotes. In Luke 6:15-16, "Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which was the traitor".

Clarence Gehr
Dallas Center, Ia.

NEWS ITEMS

PUBLICATION BOARD

Just to remind each Congregation, that you do not forget your June offering, to help defray the expenses of the Publication Board.

ELDORADO, OHIO

The Eldorado congregation met for Council meeting on March 28. Business was taken care of in a christian manner. We are planning, the Lord willing, to hold a one-week revival meeting from August 2-9, with Bro. Eldon Flory of Hart, Mich., as evangelist. May we pray for all the coming meetings, that many souls might be saved and the church built up.

The Eldorado congregation has enjoyed another Lovefeast service together, on May 2-3. We were glad for the visiting Brethren and Sisters, who were with us at this meeting. It makes us think of the song:

A few more meetings here,
Shall cheer us on our way;
And we shall reach the endless
rest,

The eternal Sabbath day.

Sister Mary Gibbel, Cor.

THE USES OF ADVERSITY

I thank my God through Jesus Christ for the grace bestowed upon you, enabling you to see your sphere of labor where providence has placed you. Your mission is a holy one, having for its office the nurture of immortal souls, whom God has bereft of material supervision. God has not only appointed your work, but has in a strange providential way prepared you for it; and great will be your reward in heaven, if you

faithfully discharge the duties of your station. You will save your own soul and your fidelity may, by the grace of God, lead others to the fountain of life, who will hail you in the mansions of the redeemed as instruments of their salvation.

Be not discouraged when your efforts seem futile and your labor lost. God sees the end from the beginning and would have us go forth in His name, scattering seeds beside all waters, nursing it with our prayers and moistening it with our tears, waiting patiently for the dew of Heaven and the increase of God. Your God appointed mission will often bring you upon your knees, will often turn your steps to the Mercy-seat, thus promoting your own holiness and making your light more bright. The work God has assigned you involves many cares and trials, but these will render you more sensible of your own weakness and of the necessity of Divine aid; and this consciousness will lead you to repair more frequently and humbly to Christ for grace and strength.

Earthly care is a heavenly discipline. Sin and its results in this life are often pressed into the service of holiness. The fruits of sin, in the form of pain, care and sorrow are excellent antidotes for the dwelling of life and power. In one sense, by the grace of God, sin is the cure of sin. Nothing is more frequently felt and spoken of, as a hindrance to the inward life of de-

votion, than the cares of life. In themselves considered, they are not desirable. If they be not instrumental in conducting us to the source of strength, comfort and holiness, they have the disastrous effect of choking the Word and rendering it unfruitful. The cares of this world have a manifest tendency to blight the buds of grace; but if we cast them on Him, who careth for us, they will issue in great and manifold blessings.

When the storm rages and the atmosphere is low, the heavens black and the elements in fearful commotion, we hasten to the house for refuge, security and comfort. None but madmen would be so provoked at these adverse natural manifestations, as to brave their fury and perish in their fierceness, when doors would be open to receive them and hearts ready to welcome them. So when the storms of adversity break upon us and we are chilled and benumbed with the cares and trials of life, we are not to murmur or fret against the Lord, for that would be like spitting against the wind or beating against the bosses of omnipotence; but we must flee to the Rock of Ages, the city of Refuge, the fortress of the Almighty.

The greater our trials the more we prize the Divine sympathy. The harder the storm blows, the firmer our grasp on the right hand of the God-man and the more welcome a

safe retreat in the clefts of the Rock. The rougher the sea, the higher the billows and the greater our danger of perishing, the more speedy we will go and awake the commander of the raging elements from His sleep on a pillow, in the hinder part of the ship. "Let not your heart be troubled; ye believe in God, believe also in me". God the Father is certainly Almighty; Christ is equal to the Father in every attribute of His divine nature. He is the absolute God and is also truly human.

Almighty power is exercised in our behalf, through a form and nature like His own. He who thought it "not robbery to be equal with God" is our Brother, our Guide, our Governor, our Hope, our Life, our Joy, our Glory, our Lawgiver, the Horn of our Salvation, the Lion of the tribe of Judah. He is the mighty God of Isaiah, the Morning Star of John, the Michael of Daniel, the Melchisedek of David, the elect of all the saints and the Emanuel of the world. His person is one, but His nature are two. He is to be feared as God, revered as our eternal majestic Sovereign; but loved, approached and confided in as a faithful High Priest, a glorious and potent Advocate, an all prevailing Intercessor and an all sufficient Savior.

Christ wears our nature, bears our afflictions, shares our sorrows, sanctifies our cares, comforts our hearts, turns the evils of life into

means of good, puts His shoulder to our burdens, by the assumption of humanity and is dwelling in our hearts, through the power of the Holy Ghost. "Let not your hearts be troubled, neither let it be afraid". Bring every little provocation, every petty care, to the gracious audience of your bosom Friend in the Heavens. His eye is ever upon you, He knows your sorrows, watches your struggles, marks every step, His left hand is under your head and His right hand doth embrace you.

His love is sweeter than wine and His benediction better than life. Seeing you have such a Savior, such a glorious Bridegroom, "let not your heart be troubled". If you are weary He is present as one who, "giveth power to the faint and to them that have no might, He increaseth strength". If you are faint and ready to sink, under your accumulated afflictions, He is your friend in need. When providence seems to frown, He will draw you nearer to Himself, wave over you the banner of love and thrill your soul with the ravishing recital of His everlasting love.

"Be not weary in well-doing; for in due season you shall reap, if you faint not". Like your blessed Redeemer, endure the cross, despite the shame in consideration of the eternal weight of glory, that looms up from the world of futurity. Be of good cheer, great tribulations, blood-washed robes and eternal

blessedness are linked together in the grace and providence of God. The righteous Judge has a crown of glory, a diadem of fadeless luster and beauty in readiness for you.

Sel. by Emanuel G. Koonen.

GETTING DEFINITE ANSWERS TO PRAYER

A healthy prayer life is essential for Christians. As our physical bodies need fresh air to breathe to maintain health, so do we need to pray and study our Bibles daily to be healthful spiritually. If the amount of air we breathe is limited, our physical bodies become weak and we cannot work. If we do not study our Bibles and pray daily, we become weak spiritually and we cannot do Christian work. We cannot win souls for Christ because we do not have a passion for the lost. We cannot radiate the love of God to others because we do not possess that heart-warming love. Our lives will not demonstrate the deep satisfaction we enjoy in being children of God. Certainly to get the most from life, we need to study our Bibles every day and we need continually to be in the spirit of prayer.

What is Prayer?

What is prayer? Of what do we think when we think of prayer? Is prayer only a devotional period? Is it a formality, a part of our daily life, an obligation or a duty that, as Christians, we have to perform be-

cause we are Christians? Is prayer burdensome? Does prayer consist of coming to God and asking Him for the things we need or we want? Is prayer to be used only when our own simple wisdom and judgment fail? Is prayer to be used as a last resort or a way out of trouble? Is God only interested in our troubles? Is prayer to be used as a panacea—as a universal medicine when all other methods fail?

Of what does praying consist? What should be included in our prayer life? Does prayer have certain limitations? Are there some things about which we should not pray? Should we pray about everything? Does prayer have boundaries? What are they? What is prayer?

For the purposes of this discussion, we will use our own short, simple, yet rather comprehensive definition of prayer—communion with God. The whole basis of this definition hinges on our relationship to God. It has a number of implications. First, it involves two personalities, God and one's self. Second, these two persons are dependent on each other. Each has a certain work to do. Third, these two individuals should form a close friendship.

The first point of this definition which we wish to discuss has to do with the personality of God. Who is God? Do we know Him? Is He real to us? What is His nature?

What characteristics does He have? What kind of prayers does He answer? How does He work? What can He do? Do we understand when He is leading? Can we follow Him? Do we hear His voice when He calls? Can we understand Him? Do we know God as a Person—as an individual—in the way we know our earthly friends as individuals? Is God our Friend? If we were asked to describe God, could we do it? What would we say? An intelligent understanding of the answer to these questions is essential for an effective and power-filled prayer life.

To learn the characteristics and nature of God, it is necessary to study the Old Testament. It was in that period of time that God revealed Himself as a Person to man. Many times we think the Biblical occurrences are not applicable to Christian people today. The Bible characters were men and women serving and worshiping the same God, with the same characteristics and attributes, that we serve and worship. We were created by the same God, and Adam and Eve were the original parents of all of us. All of these characters had a special call to do a special work. Some wrote the inspired Word of God. Others were judges and kings and teachers. Some were mothers. Many filled a less conspicuous place in God's plan, but probably not less important. Likewise, today each

one of us has a special work to do for God. It is by knowing God as a Person, by living a devoted and prayerful life, that we as Christians can find and do our special work for God.

God is the same yesterday, today and forever. Because He was the Creator of this universe, He necessarily has full control over it. He made all the laws of the universe; therefore He has complete authority to keep them or to break them. He turned the rod into a serpent and back into a rod for Moses. He made the sun stand still for Joshua. He multiplied meal and oil for Elijah. Abraham and Sarah were past age when Isaac was born. The life of Hezekiah was lengthened fifteen years. Jesus and His disciples broke many natural laws during their ministry. God can still break the laws which He has made and doubtless has duplicated many of the miracles recorded in the Bible in answering the prayers of His faithful children. If God can truly be glorified, one should not hesitate to ask God for what may seem utterly impossible to the ordinary person. God is still omnipotent. He delights in answering every sincere request for His children.

In this dispensation, we have the Holy Spirit abiding within the believers. It is through the medium of the Holy Spirit that we can learn to know Him. The Holy Spirit's indwelling gives life to the soul and

will lead and guide us as individual Christians to a life of complete surrender to His will. The Holy Spirit is the power of God manifested through the Christian life. By receiving this power through prayer and Bible study, we can truly enjoy the blessings which come through having our prayers answered, and also through that power we can effectively witness for Him. The power of a Spirit-filled life cannot be overestimated.

A fundamental point in developing an effective prayer life is the realizing of our dependence upon God. Do we as individuals appreciate the extent of our dependence upon God? How often do we stop and think of the many, many things God does for us? Do we truly feel a need of God? When all in life is going smoothly, we as human beings have a natural tendency to forget God. When we achieve some measure of success, we are prone to take all the credit to ourselves and we forget to thank God and to give Him the credit for what He did. That vertical pronoun "I" becomes the center of our conversations and thought life. "I did this," and "I did that," and "I did the other thing." Also, "I would never have done this," and "I would never have done that," and "I would never have done the other thing." "I would have known better than that." It is "I," "I," "I," in everything. That "I" is the all-important

thing, the only thing that matters. We become puffed up. As a rubber balloon expands when air is blown into it, so our estimation of ourselves keeps growing larger and larger. When a rubber balloon gets distended with air to a certain point, it bursts. When we get about full of self, God must in some way bring us to a realization of our dependence on Him. One way he often does this is to allow some great catastrophe to befall us. As a rubber balloon goes to pieces when it bursts, thus God must humble us to show us our dependence on Him. That vertical pronoun failed. The thing which couldn't happen to us did happen. We wonder why we must suffer this embarrassment. Why, oh, why did this have to happen to us? We feel disgraced. We are amazed that we, above all people, have to be treated cruelly. We had not sinned—or had we? Yet God had to show us that we were still dependent on Him.

Not only are we dependent upon God, but each one of us has an individual responsibility to God. It is up to us to find for ourselves, through Bible study and prayer, the task or tasks which God would have us do for Him, and then do it.

One of the ways God is dependent upon us, is in our knowing and doing our part in fulfilling the Great Commission. The command in the Great Commission is "Go," and it is the same to each one of

us. It is true that we cannot all be foreign missionaries, but each one of us has our missionary work to do. If we do not do what God has for us to do, it will probably be left undone. Could it be that this is why the world is full of sin? Are we accepting our responsibility toward God? Are we doing the missionary work that God expects us as individual Christians to do? Where shall we "go"? What are we to do? How can God direct our paths, if we Christians do not give Him an opportunity? The world is in its present condition, in some measure at least, because we as individual Christians have failed in our responsibility toward God in doing our share of missionary work.

Another responsibility which God places on His children is that of praying individuals into Christian work. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest", Luke 10:2. The command is plain and it is the same to everyone. How many persons have we prayed into Christian work in our lifetime? For how many persons are we praying at the present time that God will call them into Christian service? It is our responsibility. Are we faithful? Also, God is dependent upon us for intercessory prayer. A major portion of our prayer life should be spent in intercession—a Christian

work from which no one can rightfully be excused. Yet, it makes us feel very much ashamed when we stop and think of how little we truly accomplish in comparison to what we could or should accomplish.

For how many lost souls are we praying? How many lost souls have we brought to the throne of grace in the last week? during the last month? during the last year? How many lost souls have we won by prayer for Christ during our lifetime? during the past ten years? during the past five years? or during the last year? For how many backsliding Christians have we had enough concern to hold them up to the throne of grace? How often have we prayed for our minister, our Sunday-school officers and teachers, and for other missionaries whom we know? Is it because of a lack of faith that we do not pray more? Do we truly believe that prayer can bring the vilest sinners to repentance? Could it be that intercessory prayer is too much work? Intercessory prayer is very, very difficult work. We can pray a long, long time and it seems that we get little or no results from our efforts.

Another implication that can be derived from our definition of prayer is friendship. In John 15:15 Jesus Himself (Who was God in the flesh) said we are not to be servants but friends. Also note why

we are to be friends. "For the servant knoweth not what his Lord doeth." Think of it! Friends of God and not servants. We are heirs of God and joint heirs with Christ. We are sons of God, 1 John 3:1, and children of a heavenly Father. Let us explain further by analogies from this father-child relationship.

First, our spiritual life, like our physical life, should be a matter of growth. In the course of our spiritual growth, as in our physical, there are several distinctive stages. When a healthy, newborn babe begins this physical life he is completely content—not a care, not a responsibility, just a heavenly contentment. Do we remember how content we were when we were first Christians? When we were babes in Christ, we were completely content, happy, and free. We could pray. We had never known such inward peace. This Christian life was truly wonderful. But—when we should have been growing as Christians, something seems to have happened. The Christian life became difficult. It was hard to pray. We were tempted to do wrong. That wonderful peace and joy that we had experienced was not nearly as real. Something, we cannot say what, but something happened. It happened so gradually that we did not notice it. Have we stopped to realize that Satan might be making inroads into our lives, in some unsuspected way deceiving us

at every possible point? One reason why many Christians fail and others find the Christian life difficult, is that they try to live spiritually without Bible study and prayer.

Another significant point is that it is just as natural for ills to come into our spiritual lives as it is for babies to become ill. When something is not right with a baby a few days old he cannot tell his mother what is wrong. He just cries, but mother understands. Here is where many mistakes are made in our Christian lives. When we were spiritual infants and something went wrong, we should have cried to God. But did we? Do you try to find God today when you face difficult problems? Often prayer must be vague and indefinite. We need to learn how to pray.

As a baby grows older and develops into childhood he learns to understand his parents better, but yet children need to be disciplined when they disobey. Sometimes parents spank their children. Sometimes they put them to bed. Sometimes they take their privileges away. Likewise, as we become older in the Christian life, we disobey God and need disciplining. How does God put us to bed? Does He take away our privileges? There may be many ways in which God tries to discipline His children, but are they understood as such? Here are some possibilities. God may bring trials and disappointments in-

to our lives to bring us to our knees in prayer. This may be one way God has of taking us across His knees. Certainly, sometimes sickness may be a means God uses in disciplining us (God's way of putting us to bed). Also God may delay or withhold the answer to our prayers as a disciplinary measure. Probably this is a way God has of taking away our privileges. No doubt from time to time all of us, in one way or another, have been disciplined by God. Are we willing to recognize it as such? Do we understand when God is trying to lead or direct us? Do we live better lives as a result of it? Are we drawn closer to God?

As we grow older our earthly parents do not need to discipline us as much. As we become more mature we understand them better. The same relationship should exist with our heavenly Father. As we become more mature in the Christian life we should be able to understand more of God's Word. We should be able to understand our heavenly Father better and eventually become His friends, as John 15:15 suggests. Do we know Him personally as a Friend, as we know our earthly companions as friends and as individuals?

Before concluding this discussion let us turn to the New Testament and study some verses, and try to understand their meaning as stated, without altering them by our own

interpretations from past fallible experiences.

"Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you", Matt. 7:7.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive", Matt. 21:22.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it", John 14:13-14.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you", John 15:7.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight", I John 3:22.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us", I John 5:14.

Laying aside for the moment conditions presented, are there any limitations presented with the promises in these verses? Why not accept God at His Word and enjoy a rich prayer life?

Dennis Blosser
in the Christian Monitor

IF THE CHURCH SPENT THE NIGHT IN TEARS AND PRAYERS

I cannot refrain from telling the

moving experience related by Chandu Ray, great leader of the Anglican church in Pakistan . . .

He told how before he became a Christian, he spent a night with a friend who was in a Christian hospital in India. This friend's eye was to be removed the following morning, to save the sight of the other eye. The evening before the operation, the friend said to Chandu Ray, "Take my Bible, and read me the 14th chapter of John, before I become blind and lose my sight." As Chandu Ray read the great words of Jesus, he suddenly put down the Bible and said, "You are not going to go blind. And what's more, I am even now receiving my spiritual sight."

They spent the rest of the night in prayer, with the result that at dawn Chandu Ray gave his Heart to Christ. At 9:00 o'clock in the morning the surgeon came in, looked at the friend's eye through his magnifying glass, and said to his assistant, "Get me the other lens." The assistant brought the new and more powerful lens. Scrutinizing the eye more carefully the surgeon said in surprise, "Something has happened here. Were you conscious of anything happening in the night?"

The patient told him of their prayers through the night, and how Chandu Ray had become a Christian. "Were there any tears shed?" the surgeon asked curiously. "Yes,

doctor, there were many tears," was the reply. "That explains it," said the surgeon. "It must have been the tears. Something has dissolved the center of tension. I am going to postpone the operation." The operation never took place. Today the patient can see with both eyes, as clearly as any of us.

The night is dark, and we are far from home. But who knows what might happen in the life of mankind if once more the Christian church spent the night in tears and prayers, as did our Lord before us, for a generation of humanity that is going completely blind? Only as there are tears of penitence and contrition before God can the centers of tension be dissolved, so that we can receive our sight.

Sel. by Ruth Drake

OUR CHURCH

God bless our Sunday-school
And help it grow and grow;
God bless our Church, dear Lord
Thy gracious Will to know.

God bless our Ministers
And help them fruitful be;
God bless our Elders, too
That they might be led by Thee.

God bless their families dear
To grow in all Thy ways;
That they might a candle be
Shedding its rays for Thee.

God bless the Deacons one and
all

The work that's theirs to do;
That each task may lighter grow
For many hands will make it so.

God bless each Officer in our school
His Holy lot to lovingly pursue;
So truth and love may there abound
And flow from heart to heart.

God bless each member, great or
small
How little or how big;
Just fill each heart and life and soul
With grace and truth and love.

That every single soul may find
What Jesus wants this world to
know;
To every race of human kind
Our blessed Savior stooped so low.

We need Thee, Lord, each day
and hour
In this old world of sin and woe;
So bless each one, that what is done
Might grow and grow and souls be
won.

Sister Bertha Hicks

SOMETHING HAPPENED TO ME

Like the rest of mankind, I was
seeking for joy,
But each pleasure I found, time
would quickly destroy;
Till I chanced to pass by, where a
cross I did see,
Then I knew 'twas true, something
happened to me.

O how often I wondered if life
really paid,

Often hating to live, yet to die was
afraid;

Till that wonderful time I was giv-
en to see,

There was life for all and some-
thing happened to me.

So ambitious was I, to shine
forth as a star,

Where my name might be seen,
like a beacon afar;

But whatever of honor or fame
came to be,

All was lost at the Cross, when
something happened to me.

All the vengeance I carried, for
years for my foes,

Passed away with one look, from a
life full of woes;

Now I'm telling to all, since I
passed Calvary,

I'm no longer the same, something
happened to me.

Chorus -

Something happened to me,
something happened to me,

I was blind, now I see; I was bound
now I'm free;

Yes, it all came about as I passed
Calvary,

When I looked upon Christ, some-
thing happened to me.

Author Unknown.

THE LORD'S SUPPER

The last night before Jesus was
laid in the new made tomb,
He met with His beloved disciples,
in the upper room.

Having loved His own, He loved
them unto the very end.

'Twas wondrous love for you, my
brother, my sister, my
friend.

One more way in which to dem-
onstrate His gracious love,
Only such love could come from
Him who has the abiding
love.

A supper was ready and they came
at the close of the day,
Eleven faithful and one waiting the
chance to betray.

Now, I see the Lord as a servant,
yea, girded with a towel,
Ready to wash the feet of the eleven
and of one so foul,
With water in a basin, our humble
Lord starts down the line,
Washing one by one, but Peter
said, "Thou shalt never
wash mine".

But one not washed by the Lord,
with Him shall never have a
part,
Unless one is cleansed by the
Blood, he cannot have a
clean heart.

Now Peter lost his conceit when he
heard what the Lord said,
Willing, not only the feet, "but also
my hands and my head".

The answer was, those who were
washed need only wash the
feet

And the much needed cleansing
would now be quite complete.
He gave us an example that we to

each other should do,
And said, "As I your Lord and
Master have done to you".

There is cleansing, joy and bless-
in obeying the Lord,

And loving one another as He com-
manded in His Word.

While they ate the supper with Sa-
vior, as servant and the "I
am".

He told them of the coming mar-
riage supper of the Lamb.

Girded again, to seat and serve
the watchful servants of God
And those of the first resurrection,
raised from 'neath the sod.

The bread which He blessed and
brake, He bade each to par-
take.

This was His broken body, the sac-
rifice He was to make.

The cup which He blessed and
gave them, represented His
blood,

Which soon would be flowing from
His side as a crimson flood.

Judas the traitor and betrayer, now
fallen from grace,

Missed the bread and cup, sold his
Lord and went "to his own
place" Acts 1:25.

Now, if we love not our brother,
for whom our precious Sa-
viour died,

Or if our lives are ugly and void
and our hearts filled with
pride,

We'd better be cleansed by the
Blood and the washing of

feet,

For only then can we be worthy to
sit at the Lord's table and
eat.

V. O. Whitmer Waterford, Calif.

THE JOURNEY OF LIFE

We all have a guidebook to lead
us,

I am sure it will not lead us wrong,
And if we follow close to its teach-
ings

We would have much less to pay.

We are all likened to a sojourner,

There are only two places to go,
The one place is all joy and hap-
piness

And the other all sorrow and woe.

This journey has many a cross-
road,

We meet with them day after day.
But our guidebook will tell which
way,

It will never lead us astray.

Our guidebook has the roads
marked,

Where we shall go, it does tell.

The narrow road leads us to heav-
en,

And the broad road leads to hell.

Dear ones, stay close to the
guidebook,

Search its pages day after day,
And when you have finished the
journey

Then, to meet the great white
Throng.

Sel. by Sister Roberts

SUNDAY SCHOOL LESSONS FOR JULY 1959

PRIMARY LESSONS

July 5—TEMPERANCE - Han-
nah, A Woman who loved God.
1 Sam. 1:9-28.

July 12—The Boy Samuel, God's
Helper. 1 Sam. 2:18; 3:1-10.

July 19—A Shepherd Boy who be-
came King. 1 Sam. 16:7, 11-13;
17:34-36.

July 26—A Prince who helped a
Shepherd Boy. 1 Sam. 17:58;
18:1-8; 18:1-7.

ADULT LESSONS

July 5—Christ proves He is the
Son of God. John 9:26-41.

1. In what ways may fearlessness
cause us suffering for Christ?

2. Is the spiritually blind person
without sin?

3. According to scriptures which
position are we in: those who
see or those who see not?

July 12—Jesus the Good Shepherd.
John 10:1-21.

1. What is the abundant life?

2. Who were the other sheep
Christ speaks of in verse 16?

3. What are some differing opin-
ions concerning Christ today?

July 19—My Sheep will follow Me.
John 10:22-32.

1. Rather than stoning, what
methods does Satan use in his
attempt to destroy the workers
of Christ?

2. Why did the Jews believe Moses, but refuse to believe, Jesus, though the works of Jesus were greater?
 3. What makes it so difficult for man to accept the truth in our day?
 July 26—The Death of Lazarus. John 11:1-22.
 1. Are there sicknesses today that are “for the glory of God?”
 2. Did Christ purposely wait till Lazarus was dead before going to see him?
 3. Do you think Martha expected or hoped Jesus would raise Lazarus from the dead?
 BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY

THE FAITHFULNESS OF GOD

- Memory verse, Psa. 36:5, “Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.”
 Wed. 1—1 Peter 4:7-19
 Thurs. 2—Deut. 7:1-15
 Fri. 3—I Kings 8:54-66
 Sat. 4—Psa. 89:1-8
 Memory verse, 1 Cor. 1:9, “God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord.”
 Sun. 5—Deut. 9:1-6
 Mon. 6—Psa. 105
 Tues. 7—I Thess. 5
 Wed. 8—2 Thess. 3
 Thurs. 9—2 Tim. 2:1-15
 Fri. 10—Heb. 2:9-18
 Sat. 11—Rev. 1:4-20
 Memory verse, Heb. 10:23, “Let us hold fast the profession of our faith without wavering: (for he is faithful that promised).”
 Sun. 12—Psa. 111
 Mon. 13—Ezek. 12:17-28
 Tues. 14—Matt. 5:17-26
 Wed. 15—Luke 21:25-33
 Thurs. 16—Psa. 37:1-17
 Fri. 17—Isa. 43:1-13
 Sat. 18—Rom. 4:7-25
 Memory verse, 2 Thess. 3:3, “But the Lord is faithful, who shall stablish you, and keep you from evil.”
 Sun. 19—1 Cor. 1:1-18
 Mon. 20—Rev. 19:7-21
 Tues. 21—Heb. 6
 Wed. 22—Dan. 2:10-23
 Thurs. 23—Dan. 3:13-25
 Fri. 24—I Sam. 17:38-54
 Sat. 25—Ezek. 18:19-30
 Memory verse, Deut. 7:9, “Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”
 Sun. 26—Psa. 36
 Mon. 27—Heb. 10:12-31
 Tues. 28—Jno. 14:1-14
 Wed. 29—Rev. 22:7-21
 Thurs. 30—Prov. 29:16-27
 Fri. 31—Luke 2:25-40

BIBLE MONITOR

VOL. XXXVII

JULY 1, 1959

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

READING AND MEMORIZING SCRIPTURES

"Thy word have I hid in mine heart, that I might not sin against thee. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word", Psa. 119:11, 14-16.

The Psalmist gives us many explanations and examples of the value of the Word of God to His followers. Tools are very valuable in any profession, but they must be available, when needed, to be of use. No tool is more valuable to the christian than the Word of God, the Holy Bible. Do you know it and know how to use it? The first Psalm explains the vast difference between the Godly and the ungodly. No one can be Godly without knowing and using God's Word. It follows that the better we know and understand God's Word, the more Godly we can be, but this understanding does not necessarily say we will be so.

God's Word is the sword of the

Spirit, our defense against the wiles of the devil. It is a book of value on every occasion, a book readily available and one which will always be enlightening and interesting to the meditative reader. In these days when there is much literature and reading matter, brought before us continually in our homes and in our business life, there is danger that too little time is given to the reading of the Word of God. Anyone with experience in God's Word will readily admit its value, if so, the nearer this valuable guide is to our heart, the more help it will be to us.

Any Scripture fixed in our memory, so that it can be quoted at will, is worth all effort it takes to memorize it. You say that is impossible for me, if so, merely meditatively read a short passage twice a day, for several days and you will be surprised how easy it is committed to memory. It is a great blessing to us and to others, to so read a passage of Scripture, that those who hear may get the sense of what it says and be led into a share of its precious truth. A great

help to good reading and also to memorizing is to earnestly seek to understand what is being read.

How can one best hide God's Word in our hearts or minds? "He shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them", Deut. 17:19. God's Word should be our joy and the foundation of our faith. "O, how love I thy law, it is my meditation all the day", Psa. 119:97. Meditation enters each of our lives, do you have anything better to meditate upon?

"That they might set their hope in God, and not forget the works of God, but keep his commandments", Psa. 78:7. Our hope and obedience unto God depends upon, our faith in Him and our joy in pleasing Him. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself", John 7:17. Was there ever a time when we needed to be more certain, whether doctrine be of God or not than at our present time? Many people are lost at the present time, because they are so confused by the many doctrines which are taught, that they know not which to follow and they may even lose faith in all doctrine.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye

obey: whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you", Rom. 6:16-17. This conclusion is undeniable, but still "Am I a servant of sin or not?"

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them", Heb. 10:16. Does anyone doubt God's ability to form such a covenant with any man? However we must be willing to accept God's plan, He will not force it upon anyone. God labored long with Saul and finally notified him, If you want to serve me, you must do what is told you. That is still true today, we are free moral agents to largely do as we please, but if we would serve, honor and respect God then we must definitely do as He tells us. Do I allow God to put His laws in my heart and mind or do I keep my mind so busy with things of this world that God has no chance to touch my heart? "So then faith cometh by hearing, and hearing by the word of God", Rom. 10:17.

THE WORK OF THE HOLY SPIRIT

Part Three

In part three, let us notice the activities and energies in the lives of those who were and are Spirit

filled. As an example of those, we call your attention to the parents of John the Baptist, Zechariah and Elizabeth, who were righteous people. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he (Christ) is righteous", 1 Jno. 3:7. These parents were obedient to the Father's commands and ordinances, blameless, pleasing God. How many so called Christians today, are walking in and keeping all the ordinances of God? The Word says these righteous souls did. Luke 1:6, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless".

The religious world today, pays little heed to righteous living, does not stress keeping the commandments of the Lord, notwithstanding Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world", Matt. 28:19-20.

These parents led prayerful lives. "And it came to pass, that while he (Zacharias) executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole

multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard", Luke 1:8-13. If you and I, dear reader, lead prayerful lives, such as these parents did, we, too, will be filled with the qualities of the Father, as they were; if we have the Holy Spirit within us, as they had.

The Holy Spirit controlled them; they had open, free wills to believe and obey the Lord. The Spirit will lead us only when we submit our will to the will of the Father. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," Jno. 7:16-17. The Lord promised these parents a son in the midst of utter barrenness, "And thy wife Elizabeth shall bear thee a son", Luke 1:13. The name of that son was sent from heaven. "And thou shalt call his name John". Let us note that son's qualities of heart unto life: First, he was to be great in the mind of the Lord. He ascribes that greatness, not from men. Yea, neither do you and I become great by pat-
terned after some great man.

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Jesus said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many", Matt. 21:25-28. Such an one as John the Baptist (this son) must be a total abstainer from strong drink. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink", Luke 1:15.

He, (John the Baptist) from birth, was "filled with the Holy Ghost". Just so, you and I, if we

are true born again believers, born of water and Spirit, baptized in water and baptized by the Holy Spirit, will be filled with that same Holy Spirit, as John was. The real personal Spirit abode in him, to move his mind and perform his actions. Just so he will abide in us as children of God. Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you." Jno. 14:16-17.

John, the Baptist, was the man. The power in him to speak, to operate his mind, was the Holy Ghost. Again, he was early infilled because he was called to perform unusual things. The work involved beginnings in a new economy, new tidings concerning the establishment of the kingdom of God. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand", Matt. 3:1-2.

It was the fulfillings of prophecies spoken by the Holy Ghost in the long past; the completion of types and shadows; the transference from pictures to the real. "And in the days of these kings (times of Gentile dominion) shall the God of heaven set up a kingdom, which

shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom was proclaimed by the fore-runner of Christ, John the Baptist, and between himself and his parents there was to be perfect attunement of Divine purpose. This purpose was impressed upon the child before birth by the Spirit. These things are clearly shown in the operations of the Holy Spirit.

If the parents were righteous, obedient, filled with faith and the Holy Spirit, what would the son be like? Similar? Luke 1:41-42-67, "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost". If we are filled also with this same Holy Ghost, what a back-ground for our children. "And she spake out with a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb." "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people", verses 67 & 68.

Both were the descendants of Amram, the father of Moses and Aaron. The immediate results of John the Baptist's infillment of the Holy Spirit were: first, To turn many Israelites to the Lord. The

fervent desire of the new born child of God, who is filled with the Holy Spirit is to try to save others for heaven, to go out and seek for lost souls. John became the fingerboard for lost Israel. Second-He was to make ready a people for Messiah out of which were to come the first people for a coming, everlasting Kingdom. His endowments were: "To preach repentance for the forgiveness of sins". "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins", Mark 1:4.

The apostle Peter also preached the same for convicted sinners. Acts 2:37-38, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Baptism makes one eligible for the gift of the Holy Ghost. Another endowment of John was to prepare people to believe and obey Christ. He, Christ, said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:15-16. Other endowments of John were to teach people to be non-resistant toward others, to be harmless, do no in-

jury. To bring forth for people's good the fruits of this new belief. To teach that Christ will bring great and powerful messages for a clean life. See Matt. fifth, sixth and seventh chapters.

The strength of John was spiritual powers to predict, to expound truth, to show the values of obedience to the Messiah and to bring forth "fruits meet for repentance". The action word all through his work was "filled" - Spiritual infillment. May we all be filled with God's Holy Spirit, is our prayer.

To be continued.

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kansas.

THE CHURCH AND THE MORAL ISSUES OF CIVILIZATION

(Cont'd from June 1 issue, pg 14)

But this great boon to suffering humanity did not come without a long, patient, earnest struggle for the right. Holland was the first home of religious liberty and gave protection to the Puritans in 1608. In 1644 John Milton, the apostle of toleration in England, wrote his "Defense of Liberty" perhaps the noblest pamphlet in our language. In 1636 Roger Williams established a colony in Rhode Island, where full religious liberty was made a part of the fundamental law. In 1649 Maryland passed the Tolera-

tion Act and in 1682 Wm. Penn established a colony in Pennsylvania and made it a refuge for the oppressed in all matters of religion. When the Representatives of the thirteen Colonies met in Philadelphia in 1787, the center of colonial wealth, culture and education, with the history of the struggle for religious liberty before them and the efforts made to establish religious liberty around them, these great men wisely and nobly framed for the Government of the United States, what may be known to succeeding generations as the Great Charter of American Liberty.

The Brethren came out of the Revolution 1775-1791 a united and free people; free in the possession and enjoyment of their language, their religion and their rights, and in the movement south and west it was a tide of men and women, with a high purpose in establishing the purity of religion and safety for the morals of the family and the home. Had they remained at Germantown, with all its advantages, it would have resulted in a community of little interest and much spiritual stagnation. God had much land for them to possess in the valleys of the south and upon the plains of the great West; no doubt He meant that the great principles which the church held, should be proclaimed from every hilltop and valley of this great country.

Let us pause and consider the

great moral issues that affect our civilization: peace, temperance, liberty, simplicity of life, purity and sacredness of the home and the marriage relation.

Separation of Church and State, civil and religious liberty, had been secured at the close of the War of Independence and the adoption of the Constitution in 1791. So complete was religious liberty enjoyed that the Brethren, holding anti-slavery views, were even permitted to live unmolested in States where slavery was protected by law. In Pennsylvania where the manufacture, sale and use of ardent spirits was permitted by the government and where the imposing of a tax, in its manufacture led to the Whiskey Insurrection of 1794, the Church asserted her doctrine, clear and unmistakable against the manufacture, sale and use of intoxicating beverages, and withdrew christian fellowship from every violator of her temperance principles. The church has stood and still stands in the foreground, with a fairly clean record and an increasing earnestness, in maintaining her high standard and living up to it.

In Maryland, Virginia, Tennessee and other States of the South, the church, though opposed to slavery, lived in friendly relation to government and the people in general, working its way quietly and peacefully. When the Civil War 1861-1865 came on, the church stood for

peace and union, and the government was made willing to accede to our peace principles in time of war, because we had been a considerate and a consistent peace people in time of peace. The Brethren's influence against slavery was not the result of agitation, but the power of example as an evidence that better results follow a free labor system, than that of slavery. The attitude and teaching of the church prevailed and the institution of slavery was abolished Jan. 1, 1862.

But there is an evil equally great, holding men and women with the grip of a giant in chains, worse than slavery. The attitude and teaching of the church on the Divorce evil, has ever been for the perpetuity and sacredness of the marriage relation and may we not see a vindication of the honor and sanctity of the home, by an awakening of the public conscience and the morals of society?

The Brethren inherited, from their German ancestry, a strong and hardy nature, inured to toil and weariness, with sentiments made up of truth, uprightness, attachment to duty and observance of order. If the storm rages and the wind blusters, if stiff and blue with cold; once in his cottage, beside his fire of turf, even with scanty fare, what matters it? Another kingdom opens to reward him, the kingdom of inward contentment: his wife loves him and is faithful, his chil-

dren round his hearth spell out the old family Bible, he is the protector, the benefactor of his home, honored by others, honored by himself and if in need of assistance, he knows that his neighbors will stand faithfully and bravely by his side.

With the life blood of such an ancestry, with a religion for the family and a church which is true to the Bible, the Brethren regard the purity of the home and the sacredness of the marriage relation, the greatest problem of our civilization. Purity in the home will insure purity in society. Civilization never rises higher than the home life, to make a community with an uplift to a nation, that stands for righteousness.

A home to be happy and prosperous must have God in it and the church holds, that to maintain the purity of the institution of marriage is the way to maintain the purity of society. The disclosures made in the courts of justice, show a moral laxity which is a disgrace to our boasted civilization. Thank God, the church holds up a higher standard than this, one based on the preservation and integrity of the family institution, as God originally made it. When the question of immorality in the church arose, the Apostle's rule was, that while it was no part of the church's duty to judge those that are without, the church must purge itself of the member who was leading an im-

pure life. What the world needs is the bright and consistent example of all christian people and to present an unbroken front against the flood of divorces, which threaten to engulf our social civilization.

Civilization to be morally right, must have a standard and that standard must be seen. All light, whether physical, moral or spiritual, has its origin in God. If the church is the light of the world, the church must be in the lead, on every issue that stands for the uplift of the race.

Secrecy stands in direct opposition to the nature and mission of light. "In secret have I said nothing", said the great Teacher. If a thing be a good thing, why conceal it? If it be bad thing, it is wrong to conceal it. In the lodge a man swears to a thing which he does not understand. In the church he is taught in everything that is held in the church. The church takes care of her poor and engages in other charitable work, as a religious duty. Charity in the lodge is measured by a man's ability to pay his dues. A pauper has no chance in it. The church leads in the light with an uplift to all. No greater calamity could befall our world, than the shutting off of light and as it is with the natural so it is with the spiritual. Then why should we look upon moral darkness with indifference? How blessed the light that ever shines, free

as the sun and continuous as a cloudless day. The door of the church stands open wide and in her highest court, there is free and full discussion of every issue, that affects her purity and integrity. What influence the church has had and may continue to have, amid the apparent increasing love and growth of secret sin, eternity alone can tell. But this we know, that if the church does show the way and points ever upward, thus she will go forward to liberty, light and truth.

Separation from the World. The church had its origin in the recognition of the fact, that separation from the world was a principle equally as strong and fundamental as the separation of Church and State. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you", 2 Cor. 6:17, stands with equal force with "My kingdom is not of this world", John 18:36. There has been a glory about the church in its standing for separation from the world and in the means for maintaining that separation. As a religious question, the church has drawn a line on worldly costume, in order to maintain the principle of plain dressing. The church leads in the dress reform movement, because she has a fixed standard that is both Scriptural and reasonable. Others may fail to

reach it, who admire the standard and even follow it afar off, yet this does not invalidate the standard itself, or the world's need of it. It is not a question of loss, or a failure to fain persons who desire to indulge in the "lust of the flesh, the lust of the eye, and the pride of life". Such a loss is a real gain to the church. The strength of a church cannot be estimated merely by numbers.

As a moral question, we speak of dress in its relation to health, modesty and purity. Prof. Stuart, speaking of the pale faces and shrunken forms decked in the fashions of the day, says, in part, it is a pleasure to meet a woman strong in health and strong in her dress. When asked what has become of our healthy women, a doctor replied that Madam Fashion has ruined the lives and health of many women. "She has stolen the rose from the cheek, the sparkle from her eye, the plumpness from her form. I pray God that the day may soon come when the sensible women of this country will rise up and put down all those forms of dress that are not conducive to health and modesty and will dare to have the courage to draw the line where modesty stops and immodesty begins. A strong woman makes demands upon the opposite sex. A man has drawn a line for women, he has made demands upon her character and whenever a woman crosses the

line that sensible men have drawn for her, she is picked up on the cold iron of ostracism and thrown out into the cold, heartless world, where the devil puts his foot upon her and she never rises. On the other hand, a young man with his money back of him, can wallow in the slums, debauch himself in the saloon and the unnamable haunts of sin, and then in his elegant costume, with the breath of the richest perfume about his clothing, is received in some of the homes of this country and becomes an escort for some of the brightest and purest young women”.

This is the light of our boasted civilization. Thank God, christianity has a higher standard than this. May the day speedily come when our young women will demand of the young man, that he shall be as clean in his life and true to his character, as he demands that she shall be. It is an insult to our high conceptions of the true, the beautiful, the good in life and character, that persons of either sex, who have set common decency and the law of God at defiance, should be received in society as cordially as if their offense was trivial. For the penitent under scriptural conditions, there should be, in the proper way, always forgiveness and restoration. But there should be no compromise with sin, as the continued and persistent teaching and practice of the church, in maintaining the purity

of life and the sacredness of the marriage relation is the only hope of civilization and a lost world. A licentious man at the head of a home is a monster and when we consider woman's sphere and woman's influence and what christianity has done for her, an unchaste, ungodly woman in christian America is the greatest monstrosity that our civilization produces.

In conclusion, be it said in all meekness and humility, that the church in her separation from the world and the high standard she has raised for pure morals and pure life in the practice of primitive christianity, has led up to all that is good and desirable in modern civilization.

We may not be able to see the force of a work so apparently helpless, against such over-whelming opposition, but God was in it all and it was His kind, overruling hand which gave us the blessings of peace and liberty, under our Government and with the people. We accord to others the same liberties we ourselves enjoy. It is in truth the way we reached the end for which the church has ever prayed, “to live and lead a peaceable and a quiet life in all godliness and honesty”. A good test of the moral and intellectual culture of a nation is the high regard it has for the Bible and for the people who live a pure life in obedience to its

holy precepts. A cultured man is one who loves the truth and is always on the lookout for it. When he has found the pearl of great price, though wise and keen in the use of the processes which test the validity of truth, still he offers good cheer to others and is still more eager to give to all who are seeking the light, the opportunity to acquire a goodly pearl of the Master's own choosing.

This christian culture in the spirit of meekness, the church maintained on the high plain of Gospel truth. She made no compromise with error. It was because she faithfully kept a clean record that she was able to point out the way of peace, liberty and temperance, and to unfurl the banner of arbitration to the breeze of love and good will, that is prominent throughout the nation.

As a few notes of the musical scale make but little impression upon the ear at first, after the lapse of time, these few artless sounds are taken up by many voices and converted into chords of exquisite harmony, so the performance of the work assigned us, as witnesses for Jesus, may be imperfect with but little in it to attract the attention of the world, but if by faith and love we continue to sound out the notes of truth, by and by many will join the strain in God's own way, till it swells into harmony.

Sel. from writings of Daniel Hays

NEWS ITEMS

BETHEL, PA.

The Bethel Congregation plans to hold their Revival Meetings from Monday, July 20 for two weeks closing Aug. 2, 1959, services at 7:30 p. m., at the Milbach Church. Eld. Otto Harris of Antioch, W. Va., is our evangelist. Everyone is welcome.

Sister June Beck, Cor.

APPRECIATION

I wish to express my appreciation for the fervent prayers that have been offered in my behalf. Also for the flowers, get-well greetings and gifts I have received, while a patient in the West-side Hospital and since my return home. Thank you.

Sister Beulah Marks

Loganville, Pa.

OBITUARIES

DORA GENEVA CASSEL

Daughter of Benjamin and Esther Honeyman, was born Oct. 5, 1872 in Darke County, Ohio. She departed this life on June 8, 1959 at the age of 86 years, 8 months and 3 days, at the home of her daughter, Mrs. Ezra Beery of Union, Ohio.

She was united in marriage to Levi S. Cassel on Nov. 6, 1892. He preceded her in death ten years ago. To this union were born three children: Mrs. Dorothy Beery of

Union, Ohio; Raymond of Phillipsburg, Ohio, and Enos of Taylorsburg, Ohio; a foster son, Edward Applegate of N. Main St., Dayton, and one brother, Enos Honeyman of Potsdam, Ohio.

About 1908 she accepted Christ as her Saviour and she with her husband united with the Church of the Brethren. Later in years they transferred their membership to the Dunkard Brethren church at Englewood, Ohio, where she was a faithful member. She was a devoted christian mother, always with a willing hand for her family and her Lord.

She also leaves to mourn her departure, eight grandchildren, eleven great-grandchildren and a host of relatives and friends.

Funeral services at the Englewood Dunkard Brethren church on June 10, 1959. Elders Herbert Parker and George Replogle were in charge.

EARL EUGENE LORENZ

Son of Jacob and Edith (Dardorff) Lorenz, was born Aug. 7, 1913 in Howard County, near Greentown, Ind. He entered the Goshen Hospital April 3, 1959, later being taken to a South Bend Hospital. He was brought to his home at Milford, Ind., where he departed this life, May 21, 1959, at the age of 45 years, 9 months and 14 days.

He was a member of the Plevna

Dunkard Brethren Church, being baptized Oct. 17, 1927. He lived in the Plevna community until 1953, when he moved to the Milford community, transferring his membership to the Dunkard Brethren church in West Goshen.

On Jan. 1, 1939, he was united in marriage to Frances Katherine Kendall, who survives. To this union was born five children: Janet, Julia, Sherry and Norma, all at home, and an infant daughter who preceded him in death. He also leaves to mourn his departure: seven brothers and two sisters: Ralph of Kokomo; Ross of Andrews; Ernest of Mexico; Paul of Peru; Donald of Sweetser; Kenneth of Amboy; and Carl, Dorothy and Mrs. Walter Bird of Somerset. He also leaves a host of relatives and friends.

Dearest father, thou hast left us,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.
Our loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
There in Heaven with joy to greet
thee,
Where no farewell tear is shed.

Funeral services were conducted on May 24, 1959, at 2 p. m. at the Plevna church, with Eld. Floyd Swihart in charge assisted by Eld. Paul Reed. The body was laid to

rest in the Kendall cemetery, near Plevna.

MARRIAGE

Sister Lois Ann Miller, daughter of Bro. and Sister Levi Miller and Bro. Alvin Chupp, son of the late Mr. and Mrs. Elmer Chipp, were united in marriage at the Plevna Dunkard Brethren church, May 30, 1959. Eld. Vern Hostetler united them in marriage. They are now residing at Rd. #1, Amboy, Ind.

THE GOODNESS OF GOD

Acts 14:15, 17, "We preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: nevertheless he left not himself without witness, in that he did good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness". Rom. 11:22, "Behold therefore the goodness and severity of God". The goodness of God leadeth thee to repentance. Despisest thou the riches of His goodness, forbearance and longsuffering? Psal. 23:1, "Surely goodness and mercy shall follow me all the days of my life".

Psal. 24:1, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein". How or by what authority do men divide what is the Lord's and what is theirs? He that hath clean hands

and a pure heart and who hath not lifted up his soul to vanity. He shall receive the blessing from the Lord. Praise the Lord for His goodness and His wonderful works to the children of men. Psal. 106:1, "Praise ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth forever". O Lord, our Lord, how excellent is thy name in all the earth. I will be glad and rejoice in thee: I will sing praises to Thy name. Thou crownest the year with Thy goodness. Zech. 9:17, "For how great is his goodness? And how great is his beauty?" Giving thanks always for all things unto God, in the name of our Lord Jesus Christ.

Eph. 5:9-10, "For the fruit of the Spirit is in all goodness, and righteousness and truth. Proving what is acceptable unto the Lord". So it is evident that we must become in favor with the Lord, to be acceptable with Him. 1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". In everything by prayer and supplication with thanksgiving. The angel of the Lord appeared unto Mary, and said, Blessed is she that believeth: for He that is mighty hath done to me great things: and Holy is His name. He hath scattered the proud in the imagination of their hearts. He hath filled the hungry with good things.

Rom. 12:2, "Be not conformed

to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Are we proving to the world, and the Lord, what that good and perfect will is? A thing that is perfect has no room to improve thereon, and no room for us to add thereon. Some people try to add to things they call perfect. His Will is Holy and it is reasonable, by the way the Lord judges. Yet it does not suit the carnal mind. Are we willing to sacrifice, that we may be acceptable to the Lord. The door of mercy will close sometime in the future. Blessed be the Lord God of Israel from everlasting to everlasting. Let all the people say, Amen. Praise ye the Lord.

Psa. 116:1, "I love the Lord, because he hath heard my voice and my supplications". O give thanks and praise to the Lord, for He is good. God is goodness, God is love. Praise Him for His countless blessings. 1 John 4:7-8, "Beloved, let us love one another: for love is of God.; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. V. 10, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. For God has

not given us the spirit of fear. 1 John 4:18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment". But He is of power and love and of a sound mind. Who hath saved us and called us, with an holy calling, not according to our works, but according to His own purpose and grace, which is given us in Christ Jesus.

Under the law they were to fear God, but we are not under the law. The goodness of God is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. For ye know the grace of our Lord, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich. The goodness of God is marvelous. O, the unsearchable riches of Christ: wealth that can never be told; riches exhaustless of mercy and grace, precious, more precious than gold. O, the unsearchable riches of Christ, who can their greatness declare: making the souls of the faithful, happy wherever they go. O, the unsearchable riches of Christ: wealth that can never be told.

The light of the world is Jesus. No darkness have we, who in Jesus abide. We walk in the light, when we follow our guide. Come to the light, 'tis shining for thee, Sweetly the light has dawned upon me.

Once I was blind, but now I can see: The light of the world is Jesus. 'Tis heaven below my redeemer to know, for He is so precious to me. We have heard of a land on the far away strand, 'tis the beautiful home of the soul; built by Jesus on high, where we never shall die. This is the place where we never grow old. O Thou, the great eternal One, whose goodness every age hath stood, Thy sovereign power upholding all, for Thou art great and thou art good. Teach me to know thy tender care, thy matchless grace, the atoning blood.

William N. Kinsley
Hartville, Ohio

HOW THE LORD SUSTAINS

Christian, when thy way seems darkest
When thine eyes with tears are dim,
Straight to God thy Father hast'-ning,
Tell thy troubles all to Him.
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrow there.

All thy griefs by Him are ordered;
Needful is each one for thee;
Every tear by Him is counted,
One too much there cannot be.
And if, whilst they fall so thickly,
Thou canst own His way is right,

Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Saviour loves thee
To allow thy life to be
One long, calm, unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem
brighter
Where alone is perfect rest.

Though His wise and loving
purpose
Clearly yet thou mayest not see,
Still believe with faith unshaken,
All will work for good to thee.
Therefore, when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God thy Father hast'-ning,

Tell thy sorrows all to Him.

—Sel. by Sister Ada Whitman
West Millgrove, Ohio

SAY IT NOW

Speak the kind deed, do the kind
act
Ere the years have onward sped;
Give me all the love and sunshine
While I'm living, not when dead.
Tell me I have made life brighter,
By the loving words I've said;
Tell me I have cheered and helped
you
While I'm living, not when dead.
Oft the way is rough and lonely,
And my wounded heart has bled;

Cheer me while the way is dreary,
Love me now, not when I'm
dead.

In the grave there is no heartache,
We'll forget where sorrows led,
Speak some word of hope and com-
fort

While I'm living, not when dead.

Tell me I've been true and faithful
Tell me now, ere life is fled;
In the grave I cannot hear you,
Say it now, not when I'm dead.
Sel. by Martha Shaffer

Hide God's Word in your heart,
It's precious Truth believe;
At His command take from His
hand,
The Bread of Life receive.

Hide God's Word in your heart,
If you would grow in grace;
And like Him be until you see
Your Master face to face.

Hide God's Word in your heart,
And seek the Spirit's power,
To understand each blest command
He gives from hour to hour.

Hide God's Word in your heart,
And having hidden well,
Seek out the lost, the tempest
tossed;
Go forth His love to tell.

Hide God's Word in your heart,
Each day a verse repeat;
Tho' sin allure, success is sure,
You cannot have defeat.

Selected

VICTORY THROUGH CHRIST

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God", 1 John 5:4-5. Defeat is not necessary in any christian's life. A defeat is never a reflection upon the power of God, upon the person of Christ or His ability, but it is always an indication of a lack of faith. The victory of Jesus Christ is the guarantee that every one of us can also have victory in our own individual life experiences.

In Matt. 12:24-29 we are told that Jesus entered into the strong man's house and defeated him. "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house". Jesus did that when He became man. In His incarnation He did not take upon Himself the nature of angels, but He took upon Himself the seed of Abraham. He became a man like we are and He demonstrated that it is possible for a man to live according to the Will of God. Not that He lived that way as God, but He lived that way as man. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law", Gal. 4:4. He lived as a man,

thus demonstrating that it is possible to overcome Satan.

How did Jesus spoil the strong man's house? He spoiled the strong man's house by meeting Satan and overcoming him in every turn of the way. Satan had taken full possession of this nature of man and Jesus demonstrated the power to break this usurped authority of Satan, when He met him in the temptation in the wilderness. It was at this time that Satan suggested that He should work in a spectacular way, that He should cast Himself down from the Temple and gain a large following, but again He refused. And again Satan suggested that all the kingdoms of the world would be His if He would just bow down to him. But again Jesus refused and thus He demonstrated that it is not necessary to yield to the wishes and wooings of Satan.

When Peter suggested that Jesus should take another means instead of going to the cross, He said to him, "Get thee behind me, Satan". When the multitude would take Him to make Him their king, He refused. He slipped out of their presence, and He would not allow Himself to be made their king. When everyone of His own forsook Him, He had to endure the agony in the Garden all alone, while the disciples were sleeping near by, Jesus there demonstrated that He was not defeated even in Geth-

semane, but that He was the victor there by doing good in healing the ear that was cut off, by one of His own quarrelsome disciples.

Jesus bound the strong man in His redemptive work. He defeated Satan right at the Cross. He burst the bars of death in His resurrection. No wonder Paul could exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ", 1 Cor. 15:55-57.

In this victory Jesus defeated Satan, burst the bars of death and delivered the saints from the necessity of accusation in the presence of God. The Old Testament tells us how Satan accused Job in the presence of God, when he said, God, Job serves you because of the good things you give him. The ascension of our Lord was the greatest event in history up to this time, for He who had been in heaven and had left heaven, completed His redemptive work and returned there. Jesus certainly did defeat the strong man and rob him of his power and his possibilities of accusation. He in the person of the Holy Spirit is the greater One, who lives within the hearts of the children of God. "Greater is he that is in you, than he that is in the world", 1 John 4:4.

Jesus made it impossible for Satan to attack the children of God,

beyond certain limits. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it", 1 Cor. 10:13. Jesus Christ provides the way of escape. He is the One who has defeated the strong man and the strong man does not have the possibility of overcoming any one of the saints of God, as long as they are in the Will of God and as long as their faith in Jesus Christ is what it ought to be. "Who is he that overcometh the world" and overcometh Satan, "but he that believeth that Jesus is the Son of God", and goes on with that invincible Conqueror, with his faith fixed on Him?

Christ will be the ultimate Victor in the conflict of the ages. In Rev. 11:12, at the sounding of the seventh trumpet, we are told that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever". Ultimate victory, ultimate triumph is promised to Him. It is sure that He will be the victorious One. As we go through the book of Revelation, we notice that every time He is the One who comes out victorious. He is presented in Chap. 19 as the all-powerful Conqueror, riding forth as "King of kings and Lord of lords".

He is the One who cast the beast and the false prophet into the lake of fire, and then later on the devil himself, was cast into the lake of fire. He is the One who had complete victory over Satan as it is pictured to us there. He will have complete victory over Satan and over all the forces of evil and then we will be delivered from the limitations of this life, the temptations of this life, and the onslaught of the devil himself. Truly Jesus Christ is the invincible Captain of our salvation; He has never suffered a single defeat, nor will He ever suffer any defeat whatever. But more than that, He is the guarantee that you and I can go on to victory in our daily experience.

There is no need for a defeated christian. A defeated christian is a reflection upon the name that he bears. Every defeated christian brings reflection upon the name of Christ, upon the cause of Christ and upon the Church of Christ. It is not necessary that anyone of us suffer a single defeat and every time in our experience that we suffer defeat, it is not the fault of God; it is the fault of ourselves and of our own lack of faith in Him. Jesus said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world", John 16:33. Your faith will be tried. You are bound to have

tribulation. It is the experience common to man and everyone of us will face it sometime in our life. But we praise God that He overcame at every turn of the way; because He has overcome, because He has come off victorious, we also may come off victorious. What does Christ mean to you? How much do you depend upon Him? The promise is, "Greater is he that is in you, than he that is in the world".

Let us note the beautiful words of Jesus on that last night before His death, as found in John, chapters 13-17. In those chapters He impressed upon His disciples that it was necessary for Him to go away or the Comforter could not come. The Comforter is the presence of God, the Holy Spirit, who abides within the hearts of the saints. It is the living Christ within, who guarantees victory to the saints of God. He is within you. According to Psa. 139:5, He has "beset me behind and before" and He has laid His "hand upon me". Is not that an invincible armor for the saints of God? He is within us, behind us, before us and His hand is upon us. Notice some other Scriptures: He will watch over us, Psa. 118:6, He "is on my side", Deut. 33:27, "Underneath are the everlasting arms", Isa. 43:2, tells us that no matter what I pass through, the waters shall not overflow. With such an invincible

Christ, who is with us, who has never known a single defeat in His life, I say it is unnecessary for anyone of us to have Satan defeat: our purpose, our hope and our joy in life.

Christ has provided an armor for all the saints of God. He has provided an armor which has the girdle of truth and that is the first part of the armor that is mentioned for us to put on - the girdle of truth to protect the vital parts of our body. It is the truth of God that we need to meet the enemy of our souls and it is with the truth of God that we can meet Satan or his workers and defeat them. Then, of course, we need the breastplate of righteousness; the righteousness of Jesus Christ needs to become a practical part of our own lives. Paul says that, We must be shod with the preparation of the Gospel of peace. Unless we have the Gospel to carry us through, we cannot overcome temptations, because it is on that point where Satan overcomes more people than possibly any other. Satan induces people to be quarrelsome and to engage in war with their fellow man. Jesus is the One, who makes it possible for us to live a peaceful life, but we must be "shod with the preparation of the Gospel of peace". Paul also tells us that we should take "the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked". What else can pro-

tect us from the darts of Satan? How strong is our faith, Lord, increase our faith.

We speak of Hebrews 11 as the chapter of the heroes of faith. It is the chapter of the overcomers of faith. It is the chapter in which are portrayed to us, the Old Testament saints who believed God, to the extent that they were able to face the enemies of their souls and overcome every one of them by faith in God. That is what we need, more of the living faith in Jesus Christ. Next we need the helmet of salvation, we must remember who we are, what we are and that we are only sinners saved by grace. There is not one of us that deserves the happy christian experiences which we have enjoyed. There is not one of us who deserves to be numbered with the saints of God, to be called the child of God. Every one of us was hell-deserving and it is only because of the grace of God that we have escaped damnation. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God ;not of works, lest any man should boast", Eph. 2:8-9.

We must remember that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:10. I believe that we need to confess all the time that we are nothing more than sinners saved by grace.

Then, of course, we need the sword of the Spirit. Without the sword of the Spirit, there can be no victory. The sword of the Spirit is what Jesus used to overcome Satan. The sword of the Spirit is what the saints of God must always use to overcome the enemy. We may have great learning, but unless we know the Word of God we do not have the answer to most of the problems of life and the equipment to meet the enemy of our souls, the foe with whom we all have to do. Unless we know the Word of God we cannot meet Him. On studying "Martyr's Mirror" the impressive thing we find is how these men and women, who died for their Saviour, were able to give an answer to all their accusers and their answer was the Word of God. They didn't have anything else to use but the Word of God. That will be an effective answer for us to use. That is the answer that Christ used even against the very Devil himself.

Many people have used other means to ward off and fight the enemy of their souls. In most instances they have been a failure. As we use God's Word let us pray, "with all prayer and supplication in the Spirit". I believe that one thing we need to do repeatedly in our prayer life, is to thank God for the experience of our salvation, to thank Him over and over that He has saved us, from a life of sin and shame and disgrace and has

brought us into fellowship with Himself through Jesus Christ. I believe that is one of the best antidotes to the suggestions of the devil, in trying to make us believe that we are not the children of God. Every time we thank God for our salvation experience, it strengthens us and confirms us in that experience. The doubt that is suggested by the evil one will have no room in our lives, when we thank God for our experience with Him.

Jesus is the inseparable Christ. I love Rom. 8:35-39, will you please read it? It is possible for all, yes, and at all times to be in tune with Christ. I John 2:12-14, "I write unto you, little children, because your sins are forgiven for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father". The Word of God is given to us in order that we may overcome.

John E. Lapp in Christian Monitor

CHRISTIAN VIRTUES

"And besides this, giving all dil-

igence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," II Pet. 1:5-8.

I feel so humble to try to comment on these words, especially since I am in need of so much admonition along this line. Depending on the Spirit for my guide I will offer a few thoughts especially to the professing Christian.

The theme I would like to dwell on is that of temperance and patience, as it seems that is lacking with so many of us in this day and age. Peter says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." That comes close to many of us, I fear, but how true it is! Too often when a little disorder occurs in our everyday life, we forget that we should have the mind of Christ. When He was reviled, reviled not again; and there was no guile found in His mouth.

We forget there are so many admonitions in the epistolary writings against anger, wrath, malice, blasphemy, filthy communication out of our mouths. We are not to lie to one another, seeing we have put

off the old man with his deeds; and

have put on the new man which is renewed in knowledge after the image of Him that created us.

Now, the true Christian (and if we aren't true, we're not Christians) should as the apostle says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of heart, meekness, longsuffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," Col. 3:12-15.

The definition of charity is summed up in these words: Love in action. Oh! if we would try harder to show forth these Christian virtues in our everyday life toward our brother, neighbor, friend, and others we meet up with regardless of their unruly dispositions, what a better world this would soon be. There would be fewer offences, fewer heart breakings and discouragements. Let us remember the injunction of God which sayeth that he that doeth wrong shall receive for the wrong which he hath done; and that there is no respect of persons with God. Christ said, "It is impossible but that offences will come: but woe unto him, through whom they

come!"

Now as we go about our daily occupation and there occurs a little disorder, or someone else does not do their part exactly as we think they should, let's be careful. Then is the time to exercise control over our so-called high temper, lest we get angry and possibly sin by giving offence to others. If this does happen (and it has happened) we are not adding to our knowledge, temperance; and certainly not patience. If we leave these out we cannot lay claim to be in possession of the other Christian virtues which the apostle so carefully names. It then could be said of us that we have a form of godliness but are denying the power thereof. I hope and pray not.

Let us all strive harder to be partakers of the fruit of the Spirit, which is "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law . . . If ye live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." The Bible says again that in your patience possess ye your souls.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works," Heb. 10:23, 24. Surely if we do this we must employ temperance,

meekness, humbleness, and patience every moment of our lives since we have put on the new man which after God is created in righteousness and true holiness. It seems to me it would be very unbecoming for one who professes Christ to be easily provoked, or puffed up, soon angry or unkind. (What about slang and the much used cuss words?)

"My soul be on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing hard
To draw thee from the skies."

Surely it seems sometimes that thousands of foes arise at once to tempt and draw our minds from that which is good. But He has promised that He will not suffer us to be tempted above that we are able to bear; and if we have heaven uppermost in our minds, and are seeking those things which are above we can overcome all temptations though it seems a hard task at times.

It would be good for us all to remember the words of the apostle Paul to the Ephesians: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath

forgiven you." Eph. 4:26-27, 31-32.

Odell Bowman
in The Vindicator

TOO BUSY

Too busy with life's daily problems

To take any time out for prayer;
No time for the precious old Bible
Or the burdens of others to share.

No time for worship on Sunday
There are too many places to go;
And the prayer meeting lacks so in interest

It has almost succumbed to the foe.

Too busy to call on our neighbors
Their interest in Christ to implore;
Some heart may be hungry and waiting

For you to call at his door.

Old self so often is prevalent
As we think of that pronoun "I";
But there's one thing certain, O christian

We'll all take time out to die.

Let us not be one, who is too busy to do our Lord's work.

Sel. by Sister Mary Reed
Dallas Center, Ia.

If wisdom's ways you'd wisely seek,
Five things observe with care;
Of whom you speak, to whom you speak,

And how, and when, and where.
Daily prayers lessen daily cares.

* * * * *
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BIBLE MONITOR

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JULY 15, 1959

No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST'S CHURCH

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:27. The church is a group of individuals organized into a body, that they may purify themselves and so keep themselves from the evils of Satan, in order to some day become the bride of Christ.

Christ's church will certainly be a glorious church, for its members are "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ", 1 Pet. 2:5. Christ is our good shepherd and He gave His life for the sheep, John 10:14. Christ was the light of the world and "the earth was lightened with his glory". Now "Ye are the light of the world. A city that is set on an hill cannot be hid", Matt. 5:14.

The members of Christ's church certainly have a royal calling, "Now therefore ye are no more strangers and foreigners, but fel-

low-citizens with the saints, and of the household of God", Eph. 2:19. It is a divided family because some are still upon the earth and some are in heaven, Eph. 3:15. Christ's followers are grown-up, controlled individuals under their head Christ, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ", Eph. 4. 14-15. Am I ready to be part of the bride, the Lamb's wife?

The church is God's precious possession and He jealously guards its purity. Christ has given Himself to redeem the church, yes, He is the life of the church. "For in Him we live and move and have our being", Acts 17:28. Christ is the vine and we are the branches, unless we feed on Him and His examples, we will die and yield unto Satan. Am I true to Christ or am I a spiritual adulterer, subject to the punishment of such? Joining a

visible body does not make one a part of Christ's church, but rather our fashioning ourselves according to His instructions, for the honor and glory of God and the service towards man. Thus we must continue until God calls us, that we may be "holy, and unblameable and un-reprovable in his sight", Col. 1:22.

Christ's church is "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy", 1 Pet. 2:9-10. The sacrifices of the Old Testament were a type of atonement, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14.

When we are forgiven and washed from the contamination of sin, through repentance, confession and baptism, we must strive to live "holy and without blemish". Do I have zeal and determination enough to "be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" to take heed unto myself and unto the doctrine and continue in them? 1 Tim. 4:12-16. Will I give time to prayer

for myself and others?

How much am I willing to sacrifice for the church: by setting a good example, by taking care of the work which I can do, by encouraging others to live for Christ? Have we found a place in the church? Do we appreciate our wondrous relationship and the sacred duty, to keep ourselves in the love of God, as we look forward to the future glory awaiting the people of God?

THE WORK OF THE HOLY SPIRIT

Part 4

In part four of the above subject, first let us notice, the Spirit's operation and work in, How the Word was made flesh. This fact was made known unto us by the writer John, in John 1:1-3, 14. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made". These verses show the Word (Christ) in the beginning, with the Father (God), in the creation of all things, the world and all that is contained therein. The Bible tells us that "God is a Spirit" and the fourteenth verse here states that the Word was made flesh. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full

of grace and truth”.

How then was “the Word made flesh”? Let us note the account of His conception, Luke 1:30-35, “And the angel said unto her, Fear not, Mary: for thou hast found favor with God”. Gabriel was the messenger to Mary. His address verse 28, “Hail!” Be happy; you are highly favored. Jehovah is with you. You are blessed among women. You shall have a son. That Son shall have David’s throne. This was God’s promise to David, that He would raise up one, of his loins, to sit upon his throne. His kingdom shall be unending. Isa. 9:6-7, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

The Holy Ghost shall come upon you, Mary. The Highest’s Power shall overshadow or envelop you. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel”. These words of

the Eternal God to the serpent became operative here. The Word took on flesh without the aid of man. God walled in His (Christ’s) mother (Mary). The Holy Ghost primarily acts. “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS”, Luke 1:31. In thinking of an object, when it is seen the mind has perceived it. When that object takes on form in the mind, it is called an idea. There is now a conception, a holding fast for development. At this point, the Word assumes human form. This Divine Conception was a necessity in order to the Mission of Jesus. He dealt in miracles largely, in His life here in the world. He was a MIRACLE HIMSELF.

The human life of Jesus was begun in the Spirit, as the Spirit announces. “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost”, Matt. 1:18-20. In Luke

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1:35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

This begetting of the Word in the form of Jesus is called "flesh" in John 1:14, and in Phil. 2:6-8, "became a man," or "God in the fashion of man." "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Hence

Jesus says, by that same Holy Spirit, when grown into manhood, "he that hath seen me" - the real personal Jesus - "hath seen" the real personal "Father", Jno. 14:9.

Next, - Let us notice the work of the Holy Spirit in anointing Jesus. Matt. 3:13-17, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." In Luke 3:21-22, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Mark records it thus - "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the

heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." John 1:31-34, "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Acts 4:26-27, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast appointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Acts 10:37-38, "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Jesus was anointed by the Holy Spirit to preach the Gospel to the poor, to submit to baptism in

water, to baptize believers into the Holy Spirit, to cause others to be baptized in water. Jno. 3:22, "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."

The Holy Spirit was opening the way for Jesus, in Matt. 3:16. He attested or witnessed for the Son of God after his baptism in water. In Luke 3:22 the Father witnessed for Jesus both orally and demonstrably by a dove. John 1:32 bears witness to the Father's attestation. In Acts 4:27 the Holy Spirit witnesses that He anointed Jesus, who received the opposition of "the kings of the earth". The Spirit all along simply testifies to what He taught in past ages. He does not make a new argument save that what He predicted was then filling up.

The Christ of the New Testament is the predicted Messiah of the Old Testament. In the old dispensation, men were inducted into the priesthood and the kingly position by anointing them with oil. This is the type of anointing with the Holy Ghost. Great care was taken that this oil was holy, pure and consecrated, because it stood for all holy-spirited people. The anointing with oil was associated with the anointing of the Holy Spirit in the case of David. 1 Sam. 16:13, "Then Samuel took the horn of oil, and anointed him in the

midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah". It is oil upon blood and not blood upon oil. Salvation by blood first; spirit next; purchase, then sanctification.

(to be continued)

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kansas

NEWS ITEMS

ENGLEWOOD, OHIO

If the Lord is willing, the Englewood congregation expects to hold a revival meeting beginning Aug. 16, with an all-day meeting. This day will also be the joint Harvest meeting of the Englewood and Eldorado congregations. The harvest-meeting sermon will be delivered in the afternoon.

Bro. Edward Johnson of the West Fulton church will bring the evangelistic messages. Pray for these meetings that the Word may be brought to us with such power, that souls will be born into His kingdom, that we all will be strengthened in the faith and that much good will be done for the Lord.

Sister Sylvia Surbey, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation, the Lord willing, plans on

having their series of meetings beginning Aug. 10 through Aug. 23. Our evangelist will be Bro. Otto Harris from the Ridge congregation, West Virginia.

We will close with a Harvest meeting Aug. 23. Harvest sermon to be delivered by Bro. David Skiles from Plevna, Ind. We send a hearty welcome to one and all, to come and enjoy these meetings with us.

Ruth St. John, Cor.

LOVEFEAST DATES

Sat., Aug. 1 - Broadwater, Md.
Sat., Aug. 22 - Swallow Falls, Md.
Sat., Sept. 19 - Midway, Ind.
Sun., Sept. 27 - Mt. Dale, Md.

REVIVAL MEETINGS

Bethel, Pa. - July 20-Aug. 2
Broadwater, Md. - July 24-Aug. 2
Eldorado, O. - Aug. 2 to 9.
Pleasant Ridge, O. - Aug. 10 to 23
Englewood, O. - Aug. 16 to 30

MUSIC COMMITTEE

General Conference, 1959, decided to print at least 2000 Brethren Hymnals, to be made available to members of the Church, at as near cost as is within reason. During the discussion of this matter it was brought out that there are several groups outside of the Dunkard Brethren, who would welcome an opportunity to obtain some of these books. As matters now stand, the more we can have printed in our

initial order, the less will be our unit cost.

The Music Committee has had word that several groups, principally among the Old Order Brethren in California, Kansas, Ohio, and in the East will probably be interested in this announcement. To this end it is suggested that members in these areas who have friends or contacts, who might be interested in getting some of these Hymnals, should get in touch with them right away.

Unless there are special reasons why this matter should be held open longer, I should have all orders in my hands by August 15. I think we can safely say that after all expenses are paid, which are necessary to this project, that the cost will not exceed \$2.00 per copy, post paid, in lots of a dozen or more.

Please be prompt in bringing these matters to the attention of interested parties. It is to the advantage of every member of this Church to have as many copies printed as possible in the first printing. Inquiries and information should be sent to the undersigned, being very careful to avoid duplication.

Ord Lee Strayer

101 Mill Street N. E.

Vienna, Virginia

Chairman, Music Committee

RELIEF BOARD - A PLEA

At the last Conference the Board met, with all but one member permitted to be present. In its deliberations it decided to concentrate on the following activity for the coming year.

There is a crying need for reasonable living space for the workers at the Torreon Mission. One family lives in a trailer. One family with four children lives in a three room building. Another family, also, including four children, is living in one room (not too large) in a general service building, which includes laundry, sewing and storage rooms. When the doctor or nurse come around at their appointed times, this family must be moved out of the building in order to provide waiting room for those waiting for attention and treatment. After the doctor leaves, the family must be moved back again into its cramped quarters.

We should need to say little as to the necessity of furnishing adequate living quarters, for those who are bearing the heat and burden of the day at Torreon. The Brotherhood has accepted the responsibility of this mission point and has established this facility for the spiritual welfare and development of the Navajos. Those who have accepted the call from these poor people are your brothers and sisters, as are some of the Navajos now and more to come. They are

doing the work that many of us could not or would not do. They should be greatly praised for their willingness to go and labor with these Indians under the difficulties they must endure. Equipment is lacking, supplies (except for certain kinds) are often inadequate. They want no praise, only the understanding and support of us here at home. These soldiers of the Cross are compelled to conduct their operations, often under conditions many of us at home would not suffer. Yet there is no complaint from them. Only the knowledge by the Board, of the existence of such conditions, prompts the starting of this enterprise. We believe that those of us, who have our comfortable homes, will realize this crying need and will see that it is met.

The Mission Board cannot take on this additional burden. That Board is forced to draw against Trustee Board funds now. The cost must be met by additional effort on the part of the Brotherhood. Some of the congregations have done remarkably well. The response to the calls for support, for the working of the Relief Board, has been a great inspiration to those of us on the Board. These matters have all been set forth in the financial report which will appear in the General Conference Minutes. But this housing project will require real outstanding additional effort, in order to complete it or at least get it un-

der roof before snow flies. We are in a somewhat favorable position as regards lumber costs, which are not quite so great as we are accustomed to paying at home, and some of the rough labor will be done by the Indians, but it will still take a goodly sum to build what is proposed, probably \$6,000 in addition to the labor we confidently expect will be donated. This can be brought about as a real community effort by everyone putting his or her shoulder to the wheel. For those who can come and donate their labor for a reasonable period of time and do not feel that they can bear the expense of travel, some arrangement might be made whereby the Board might share such expenses. Approximately half of the sum named above is already in sight.

Those who wish to arrange to donate labor should get in touch with either Bro. Kyle Reed, Minburn, Iowa, or Bro. Newton Jamison, Quinter, Kansas. These brethren are members of the Board of Managers of the Mission as well as members of the Relief Board and they will know when your labor can be used to advantage. Your gifts of money should be specified to be used in the "Home Building Project," and should be sent to the same Brethren.

We confidently hope that the response to this plea from the Mission, through the Relief Board, will

meet your prompt and liberal response. We solicit your inquiries.

Ord Lee Strayer
101 Mill Street N. E.

Vienna, Virginia
Chairman: Relief Board

OBITUARY

THOMAS MEADE

Born in Sinking Spring, Pa., June 5, 1891; a son of the late Patrick and Sarah Moyer Meade, he was a former butcher in Sinking Spring. He died at the age of sixty-eight, Saturday, June 6, at his home R. 1, Bernville, Pa., after an illness of several months.

Surviving are his wife, Alma Wickel Meade; a daughter, Fern, wife of George H. Longenecker of R. 1, Bernville; ten grandchildren; three sisters, Clara, wife of Charles Heister, Bernville; Ella, wife of Paul Gotshall, Boyertown, and Mary, wife of William N. Wenrich, Sinking Spring; and cousins in Lancaster County. He was baptized in the Reformed Faith. His attendance will be greatly missed in our services.

Funeral services were held Wednesday, June 10 at 11 A. M. in the Lamm and Witman Funeral Home, Wernersville, with Eld. James Kegerreis and Eld. David Ebling officiating. Burial in the Sinking Spring cemetery.

The following poem was read by Bro. Ebling at the Services:

God hath not promised,
Skies always blue,
Flower strewn pathways
All our lives through;
God hath not promised,
Sun without rain
Joy without sorrow
Place without pain.

God hath not promised,
That we shall not know
Toil and temptations,
Trouble and woe;
He hath not told us
We shall not bear,
Many a burden
Many a care.

God hath not promised
Smooth roads and wide,
Swift, easy travel
Needing no guide;
Never a mountain
Rocky and steep
Never a river
Turbulent and deep.

But God hath promised,
Strength for the day
Rest for the labor
Light for the way
Grace for the trials
Help from above
Unfailing sympathy
Undying love.

Sister June S. Beck, Cor.

LIFE TO ENJOY

We need not be particularly keen observers of human nature, or readers of unusual acumen to discover

that people of today are looking for joy. Man's whole quest is for pleasure. Advertisements by the railroads, bus lines, individual states, and every other organization that is interested in travelers' money, tell people how and where to go to find pleasure. Not only in travel advertisements is it evident, but also in advertisements of electrical appliances, tools, soaps, and general household articles. The appeal to buy urges prospective customers to lessen work and to have so much leisure in which to enjoy life. It seems that the whole emphasis of life today is on ease and pleasure.

If you talk to a world traveler who has just returned from journeying in distant lands, he may tell about a country or a city or a desert which no other white man was in before, and as he tells about it, his eyes sparkle and he finally says, "That is life!"

Speak to a fisherman. He returns from his fishing trip enthusiastic and happy, telling about that big one that got away, the struggles that he had, and how good a fisherman he is. Or talk to a hunter coming back from hunting, and he will tell about a ten-point buck with a rack as big as a rocking chair, leaping through the mountains. No, he didn't get him. He got away. "That is life!" he will say. Or consider the conquerors, such as Alexander the Great. He thought life had nothing more enjoyable than conquer-

ing. Finally, when there were no more worlds to conquer, he sat down and wept because life seemingly came to an end.

The story is told of an Indian who at one time was imprisoned for stealing. It was in the winter months that he was caught and put into the little settlement prison. During the winter days he endured his term very well, but when spring came it was different. The rhythmic dripping of melting snow from the roof whispered a message to which he couldn't respond, and he became restless. When the soft twitter of returning birds in the bushes outside his cell invited him to freedom, he became still more restless. Finally when the great V's of honking geese flew northward and his feet could not tread the cool forest isles, he was completely broken, and one morning they found him dead, just beneath the little cell window, as close as he could get to the great outdoors he loved. To him life meant freedom—freedom to roam the forest in search of woodland creatures.

And so each individual has a different conception of what life really is. Just watch the world and you will find that it is hurrying on, in a mad scramble to catch the will-o-the-wisp of pleasure. But this elusive phantom is always just a little ahead, just out of reach. So few have seemed to grasp it, and of those few who seemingly have found it, if

you learn to know them really well, it becomes evident that even of that small number fewer still actually possess it.

Have you ever noticed a traveler, back home for a little while after his traveling is over? He paces up and down in his room restless because he has the urge to go and is not satisfied until he is again traveling. Did you ever notice the drunkard? While drinking he seems to be forgetting all his trouble and is a happy individual; no cares disturb him, but after a while he is freezing in a snow bank or else writhing in torment because of his excesses. Other apparent joys also bring nothing more than remorse of conscience. They were supposed to bring joy, but the morning after they leave the proverbial headache. So men are constantly trying to find new ways to satisfy and to bring peace and joy to themselves and make life really worth living. They surround themselves with feasting, drinking, gambling, sports—all kinds of things. They glibly sing this deceptive song: "We live but once, so we will have pleasure while we live." In that spirit and in that attitude they just go deeper and more recklessly into the search for pleasure. But also the next morning there is only remorse and dissatisfaction.

However, their ceaseless searching for some real joy gives evidence there must be real joy some-

where; if there weren't, people wouldn't be hunting for it. There must be, somewhere, real joy and satisfaction. All good things are counterfeited. In fact, it is only good things that are counterfeited; people never waste time making counterfeits of worthless things. And so there must be real, genuine joy. Today we have the popular amusements to take the place of joy; we have hypocrisy instead of godliness; we have the movie type of romance instead of true love; we have license instead of liberty; we have worldly pleasure instead of joy; and so there must be real joy somewhere. There must be joy that the world knows nothing about.

And so when a Christian today separates himself from such empty things he still talks about joy, but he is talking about something that others do not understand. The world never did understand. A Roman Jew of the second century by the name of Typho reproached Christians by saying "that having from a vain report chosen Christ as their Master, they did for His sake foolishly undervalue and throw away all the enjoyments and all the advantages of this world." There was another, a Roman lawyer living about the same time, who addressed Christians: "You are a mopish people, abstaining even from lawful pleasures. You visit not the shows, nor are present at the pageants, nor frequent the pub-

lic feasts; you abhor the sacred games, and the sacrificial meats and drinks; you crown not your heads with garlands, nor perfume your bodies with sweet odors; you refuse even crowns of flowers to the sepulchers." How utterly ridiculous for a people to conduct themselves in that way, was what he thought!

However, for misconceptions of what Christians really are we needn't go back to those days. A little girl was visiting her grandfather. She was going about the barn with him from animal to animal, as he was feeding the horses, the cows, the sheep, the goats, and other animals. Finally they came to the mule. The little girl looked up to her grandfather after watching the mule and said, "Grandfather, of all the animals, the mules must be the best Christian animals." "Why, Nancy, what do you mean by that?" "Why," she said, "they have such long faces." Her idea of Christians was that they were people with long faces. And isn't that often true even of our idea of Christianity? When the Bible speaks of sobriety it doesn't mean a long face, but this little girl thought it did. Such thinking is not unusual. We, as Christians, have chosen to be followers of a Leader who, the Bible says, was "a man of sorrows, and acquainted with grief." It is no wonder that Christians have long faces. But that isn't

all. That very Leader, that very man of sorrows has said to us, "Behold, I send you forth as sheep in the midst of wolves: . . . but beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake." That is what He said about us. Does that sound as though we would have very much joy? That isn't all. In Matthew 5 He said, "Men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Referring to the suffering that He would necessarily have to go through He told them, "For if they do these things to a green tree, what shall be done in the dry?" If the very Son of God was treated in this way, what will they do to you? That isn't all. The Lord told Ananias about the Apostle Paul: "I will shew him (that is, Paul) how great things he must suffer for my name's sake." No wonder people think Christians have a hard life.

When you read through the entire Book of Mark, you find nothing mentioned about joy. Then look at our Leader and see that He was a man who suffered, a man of sorrows; He was tempted in every point like we are. The Bible says that He was rejected, He was mocked, He was scourged, He was tormented, He was defamed, He

was spit upon, His face was marred more than the visage of any man, and He was crucified. Those are the things through which He went, and we are His followers.

However, there is another side that we should take into consideration. In Hebrews 12:1, 2 the picture changes. It speaks thus of Jesus and the things He suffered and His relation to us: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." Think of it. All those things He went through were just as absolutely nothing in comparison to the joy that was set before Him, and on that basis we find something that is true of the Christian religion. It is true of real joy as you and I find it in Him. With the world, joy comes first, then come remorse, sorrow and a guilty conscience. With the Christian, as is given in Psalm 30:5, "Weeping may endure for a night, but joy cometh in the morning." It says later on in that psalm, "Thou hast turned for me my mourning into dancing." With us, in contrast to the world, we go through a period in which trials may come, but joy comes in the morning, or follows after.

To us there is given a greater wealth of joy, so much so that all the little things through which we

go are worthy of being counted as nothing, for Jesus despised those things and counted them as nothing in comparison to the joy that was set before Him. Isn't that wonderful? But for the world it isn't that way. They have their pleasure, then weeping follows. "The way of the transgressor is hard."

The Scriptures say that some men's sins go before them to the judgment and some men's sins follow after. Which would you rather have, your pleasure and joy first and then afterwards a whole load of sin and remorse piled up on you? No! Thank God, our sins go before to the judgment. There is no fear to follow after and to haunt us, for joy comes in the morning. And so that's the secret of this Christian living. It's the secret of a joyful life in following the Lord Jesus Christ. In John 16:20 He says that we are going to lament but the world will rejoice; that we are going to be sorrowful "but your sorrow shall be turned into joy."

In John 10:10 Jesus states the very purpose of His coming when He talks about Himself being the Good Shepherd. He tells us that the hireling and thief are there only for the purpose of personal gain. When danger comes the hireling flees. But He, the Good Shepherd, came for the express purpose that you and I might have life, and not only have life, just to live and to exist, but that we might have life

more abundantly. The more abundant life of which Jesus speaks isn't given in a small measure, but in an overflowing quantity.

John four tells us of how Jesus was walking along by the wayside with His disciples. When they came to the city of Samaria, they were tired, hot, and hungry. Jesus sat at the well while His disciples went into the city to buy bread. As He was sitting there a woman of Samaria came out, and Jesus spoke to her and said, "Give me to drink." She was amazed. She was a Samaritan and Jews had no dealings with Samaritans. She said, "How is it that you, a Jew, ask drink of me, who am a woman of Samaria? Don't you know that Jews have no dealings with Samaritans?" Then Jesus said, "If you knew who it is that is talking to you, you would have asked of him, and he would have given you living water." She didn't understand. She didn't understand at all. She said, "Sir, this well is deep, and you have nothing wherewith to draw. Where would get this living water? Are you greater than our father Jacob, who dug this well and who drank from it himself, and his cattle, and his little ones?" Jesus said, "Whoever drinks of this water is going to thirst again, but the water that I give him will be a well of water within him, springing up into everlasting life."

Jesus knew to whom He was talking. He knew that he was talking to an individual who had tried to find pleasure in every way the world has to offer. He knew that that woman was looking for pleasure in the worst ways. So He told her that whosoever drinks of this water is just going to be thirsty again, but He has water that the world doesn't know a thing about, that the world cannot comprehend. That water doesn't need to be administered from the outside, but is like a never-failing spring that bubbles up and needs no replenishing. It is always there, bubbling up, flowing out and away in such abundance there is more than can be contained. That is the kind of water He is interested in giving. Then she said, realizing that that was the kind of life He could give, "Lord, evermore give me that water." She received that water.

Isn't that a grand picture of the abundance, the superabundance, of joy and real living with which the Lord can fill us? It bubbles up, it bubbles over and it bubbles out, affecting the whole world! The kind of life the Lord intends us to have is that fulness of life that will affect other people. Jesus in John 15:11 speaking to His disciples of the heritage they had, says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Isn't that grand? And in John 17:13,

while speaking and praying to the Father He says, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." This was not to be in a small measure. He spoke these things for the very purpose that they, we, might know this. In this same chapter He talks about His praying not for them alone but for those also which should believe through their word, which comes down to us. He further says in His prayer, "These things I speak in the world, that they might have my joy fulfilled in themselves," the express purpose of His coming.

So this joy He has given us, this joy He came to bring, isn't a secret after all; it's open wide if we just come and listen, if we just come and let Him fill us. If real joy lay in possessions, where then would the poor people be? If joy lay in going, what would ever be the hope for an invalid in life? If joy lay in the sensing the things through our eyes and ears and in any other way, how then would there be any joy for individuals deprived of those senses? If joy is practical, it must be of a different vein completely from what the world offers, and that's the thing Jesus is talking about. That's the kind of joy He came to offer, a practical kind for all people, for the invalid on a bed can enjoy the things of God just as well as you and I can. Those who

are by force shut up and cannot travel find the joy that He imparts bubbling up within them, and no man can take it away. The apostles in jail sang and rejoiced that they were counted worthy of all those things. Such joy can only be from God. It is full, it is bubbling over, and is absolutely free. Absolutely free? No, it is not free, but it is at a price that all can pay. And what is that price? That price is simply ourselves. Isn't that a small price? The small price is simply giving ourselves over to Him who came for the purpose of giving us life. We are simply giving back to Him the life He gave us, and it's such a simple process that all can have this great joy.

Sometimes we only appreciate the value of a thing after we have lost it. David experienced that very thing. He had been living close to the Lord; in fact, he was called "a man after God's own heart." He had been enjoying life. But there came a day when through sin he fell, and how miserably he fell! How completely he was cut off from God! Then he realized what the joy of the Lord was, something he had not completely realized and appreciated before, and he called out to the Lord. "Restore unto me the joy of thy salvation." Isn't that wonderful? When we are deprived of it, then we can appreciate it, and here David, who once had it, comes back and cries out from

the agony of his soul, "Restore unto me the joy of thy salvation." He got it, too. God forgave him and restored him to a place of joy.

Jesus says, "I am come that they might have life, and that they might have it more abundantly", John 10:10. Like the woman at the well, you can find a well of water within you springing up into everlasting life. We have a wonderful heritage as children of God. Let us come and accept the gift which He came to give and which all of us want.

Melvin Lauver
in Christian Monitor.

THE IMPORTANCE OF SUNDAY-SCHOOL WORK

When, a few years ago, I visited some of the palaces of the monarchs of the Old World and beheld the beauty and glory of the mansions and of the furnishings, I asked myself the question, From what place have all these rich and beautiful things come? After a moment's reflection, the answer was, From the forests, from the mountains and from the mines of the earth, they have been collected and then shaped by the skillful hand of the artificer. With such thoughts I seemed almost confused at the possibilities of an intelligent race of men. When I now pause and meditate upon the palace of the Eternal King, when I contemplate its beau-

ty and the glory of its inhabitants, when I consider the multitudes of happy beings there, when I consider their robes, their crowns and their trophies of victory over the world, the flesh and the devil; I ask myself, How were all these people gathered from so vile a world as this and brought into this holy place? From whence came the army of workers needed in such a glorious harvest? The answer is, From the Sunday-school came the laborers into the Lord's harvest. The Sunday-school of today is preparing the laborers for tomorrow. Who is able to estimate the loss to the church and to heaven itself, if all the Sunday-schools were closed this moment, never to be opened again? Who can estimate the gain to the church and to heaven, if we keep our Sunday-school going and growing until God shall close the drama of human life, on this earth in which we live?

The Sunday-school is the church of the Lord Jesus Christ at work in an organized effort, teaching the Gospel to the children, to the saved and to the unsaved. He who is able to estimate the value of the Word on the one hand and the value of a soul on the other hand, and then add the two together into one sum, he is able to estimate the importance of the work of the Sunday-school.

The Sunday-school is the means used by the church in getting into

the home and in getting the home into the church; it is the arm of the church which she uses to draw the home into her bosom for shelter and for succor. In no other way can the church reach both parent and child so readily as through the Sunday-school. The Sunday-school is unique in the fact that it is a blending of the church and the home in a manner not possible in any other way. It partakes of the life of the church and of the home. The more complete this blending of the church and the home, the more perfect the work and the result of the Sunday-school. The power of the church as manifested in the Sunday-school is able to drive the powers of darkness into oblivion and to put the hosts of Satan to rout and confusion. So great is this power for good in the individual and the home, that business men throughout the country are beginning to want employees only, who attend church and Sunday-school. It is bound to stand between the individual and the pitfalls of sin in such a way, as to save him for Christ and the church. The power that keeps men from falling is the Word of God. Jesus Christ was armed with the Word. The Word was His only weapon of defense against Satan in the great temptation in the Wilderness. Nowhere else, so well as in the Sunday-school can we become armed with the Word.

The Sunday-school of today ranks second only to the pulpit, in its power to rescue souls for Christ. The Sunday-school ranks second only to the Christian home in preparing hearers for the pulpit; it surpasses the home that is not fully christian in this respect. Boys and girls, men and women who are properly taught in the Sunday-school, are easy and ready material for the pulpit to win to Christ. This is evidenced by the fact that over eighty per-cent of our converts come from the ranks of Sunday-school. Surely it prepares the hearers well for the sermon that follows, during the hour of public services. The Sunday-school can never equal or surpass the pulpit or the Christian home, in power to win souls for Christ, for this no one should contend; but next to these, it is the mightiest agency the church has at her command.

The importance of Sunday-school work is made quite apparent when we consider what it does. It is the only school the church has for teaching the Word of God, to the people in general. In this school the primary conceptions of truth of most of our preachers and officers, of the church of the future, will be formed. In this school we are training our future teachers of the Word. How great then, is the importance of a school that exercises power in moulding the leaders of the coming generations. Can we af-

ford to pass such a school by, lightly?

The study of the Sunday-school lesson, from day to day and from week to week, establishes the habit of Bible reading and study, a most valuable habit to be cultivated. It is not possible to compute the value of a school that leads the child and the youth in Bible study, through the years of growth and development into manhood and womanhood. There is no one thing that is so perfect a protection against temptation and its accompanying sin, as a good store of Bible knowledge in the mind and heart. It is in the Sunday-school that this store of truth can be and is, secured.

Again, it would be hard to over-estimate the value of the habit of giving time, talent and money to the Lord that is formed in the Sunday-school. It costs money to carry on the various enterprises of the Lord, as conducted by the church. We will have the givers, for the children are not only taught to give by bringing their money to Sunday-school, but they are also taught to enjoy giving and the blessedness that comes to the giver. The children learn by experience that, "It is more blessed to give than to receive". We cannot measure the possibilities of the church, when once her ranks are filled by men and women who have learned the joy of giving to the Lord and His work.

In discussing the value of the

Sunday-school work we must not pass without noticing the value of the habit of going to God's house to worship as it is formed by going to Sunday-school each Sunday. It's scholars form the habit of church-going, a habit that many older people do not have. Many of the children of non-church-goers grow up to be church-goers, because of the wholesome influence of the Sunday-school. The record of many a soul is going to read as follows: A member of the cradle roll when an infant; a member of the Sunday-school when a child; later a member of the church; and finally a citizen of the heavenly City, the New Jerusalem. All of this because of the habit of church-going, formed and fostered by the Sunday-school. I would not have my children and myself miss the influences of the Sunday-school, for all the pleasures or the wealth that this world has to offer. Many of us can trace the noblest things in our lives back to their beginning in the Sunday-school, where we were taught and influenced by some godly man or woman.

Space forbids me to make more than mere mention of the habits of song, of sociability, and of mutual interest as developed in a well-regulated Sunday-school. Selfishness and its kindred traits can find no speedier death, than they meet in the Sunday-school. In short, it makes for all that is noblest and

best in the hearts and lives of its pupils. The beauty, the grace, the power and the glory of the church of Jesus Christ, shine forth in boundless measure in the Sunday-school, when it is properly organized and when it is wisely managed. The church never shows to better advantage than when, with prayer and zeal, she works in the Sunday-school. As the sun shines forth in the morning, as master and king of a new day, so the church shines forth in the Sunday-school work, giving strength and form to new lives.

The methods used to obtain such glorious results as those named above, are simple. Their power lies in their simplicity. The Sunday-school must essentially adopt the method of its Master, all of whose ways and methods were marvelous because of their simplicity. The grace of God never did, neither will it ever, operate through complicated machinery. The most marvelous thing about the life of the Prince of Teachers was the straight forward simplicity with which he taught. Truth needs no decorations. The simple truth finds its way into the heart when all else fails. The method of the Sunday-school, then, must be the teaching of the Word in the most natural and simple way. Jesus has shown us the power of the Word in His miracles. He has taught us how to present the Word for our textbook. With Jesus for

our example as a teacher, the Sunday-school ought to succeed without resorting to any cunningly-devised schemes or complicated methods for obtaining the desired results.

The Sunday-school should not allow anything to get between the child and the Word, in such a way as to obscure his vision of the truth to be learned. The teacher should use the simplest possible way to lead the pupil to discover the great truths of the Gospel. It is remarkable how much the pupil, sometimes, learns in spite of the teacher; it is more remarkable still how much he would learn if the teacher always knew the art of teaching, if the teacher would follow the example of the Great Teacher.

God has furnished the textbook for the Sunday-school. We must look out for teachers who are able to use this textbook to the best advantage. The church must select her most intelligent and godly men and women to teach. Intelligence and godliness must go hand-in-hand. There can be no good teaching in the Sunday-school, save that which proceeds from a genuine christian experience. The teacher must have a heart-knowledge of the subject as well as a head-knowledge, if he is to be a worthy teacher. Probably that is what Paul meant, when he said, "Though I speak with the tongues of men and of angels, and have not charity, I

am become as sounding brass, or a tinkling cymbal". Unless the teacher has lived and is living the truths he is trying to teach, his teaching cannot be effectual. The earlier there is a general awakening to this fact, the better it will be for the Sunday-school in our church.

The church must lay hold of her best men and women for her teachers. Having done this, she ought to provide a teacher-training course in keeping with all the New Testament doctrines. The greatest emphasis of all Sunday-school work must be placed on the quality of teaching done. Any failure in the teaching will necessarily prove fatal. Great as may be our need of a better system of lessons, far greater still is our need of better teachers. The present system of lessons in the hands of competent teachers will accomplish wonders, as compared with a perfect system of lessons in the hands of mediocre and incompetent teachers.

We need more teachers of the type of Nehemiah and Ezra, men who "read the book in the law of God distinctly, and gave the sense, and caused them to understand the reading", Neh. 8:8. After all, it is the Word of God in its purity, applied to the soul, that saves it from sin. "The law of the Lord is perfect, converting the soul", Psal. 19:7. Of Ezra it is said, that he "had prepared his heart to seek the law

of the Lord, and to do it, and to teach in Israel statutes and judgments", Ezra 7:10. Ezra possessed the three fundamentals of a good teacher: consecration, knowledge and obedience. When we make these the requirements of our Sunday-school teachers, our work will prosper greatly. The importance of the Sunday-school work demands, that we have consecrated teachers, well-informed teachers, with the best of christian experience.

I have but briefly outlined the importance of the Sunday-school work. Its full importance can never be estimated in this world, much less can it be known here. It is not to be determined by the mathematics of earth. It can only be compiled by the mathematics of heaven. It is only He who sits on His eternal throne in glory, that can know the full importance of this great work of teaching the Word of God to the children of men. Not until we appear before the great white throne and there see, with a new and heavenly vision, the great multitudes that have been led to God, through the efforts of the faithful Sunday-school workers, will we know the real importance of the glorious work, in which it is our happy privilege to engage. God, bless the Sunday-school work. God, bless the Sunday-school workers.

Sel. from the writings of

I. B. Trout

THE SPIRIT OF SELF-INDULGENCE

From the pages of the Bible comes the question, "Shall we sin, because we are not under law, but under grace?" Although it is a question seldom asked of the church, it is one which twentieth Century christians need to answer. The reason the question is not asked is because we mix the terms and call the principle behind the question, "Christian liberty" rather than it's Bible name "sin".

There seems to be the idea in the minds of many, that if they can do or omit doing a certain thing, without incurring a guilty conscience and the action is not sin. Suppose a question is raised in a christian's mind, as to whether he should go to the Sunday evening service. He knows immediately that if his conscience is going to bother him about it, he will have to go. Then he begins to reason that he should not be brought under bondage to attend Sunday evening services. After all, he is not under law but under grace, therefore he should not allow himself to be convicted about staying home.

The spirit enters into almost every phase of christian life. Because of it a believer will excuse himself from specific times of prayer, from witnessing, from Bible study, from prayer meeting and fasting. A member who has heard the call to

preach will sit in the congregation, rather than stand in the pulpit, or one called to the foreign mission service will stay in an American pastorate, rather than go to serve on African soil. This spirit presents very plausible arguments, which make it seem scriptural, for a christian to be a Jester or to be occupied with worldly entertainments. Of course he does all with a perfectly free conscience, void of offense and conviction.

The arguments presented are not always the same, for there are arguments suited to each occasion. However, they follow a general pattern and produce the same results. The reasons are always sympathetic to the flesh and favor the easiest road. The result is that the christian allows himself questionable liberties, free of any checking by his conscience or by the Holy Spirit.

Bondage and law are certainly not the christian's lot. However, when self-indulgence drowns the voice of the Holy Spirit, it has gone too far. When a christian ignores the Word of God or the Holy Spirit, because he prefers the way of self-pleasing, sin is the result.

The power of this enticing spirit, which comes robed in white, must not be under-estimated. It induced the strongest man in the world to lay his head on the lap of a beautiful enemy. It tripped him into telling the secret of his strength, to the

very one who wanted to take it from him. As a result he was led away powerless, bound and blind, to be chained to the enemy's grindstone.

The same spirit permitted the man after God's own heart, to look upon a beautiful woman while she bathed. That self-indulgent spirit then allowed David to take her as his own, even though he knew she was another man's wife. This Spirit however is never content with allowing God's servants only one liberal act, but the liberality must keep broadening. To David's mind came arguments which allowed him to cover up his sin and sign a man's death warrant. Of course the result of all this liberty was sorrow, shame, humiliation and even death.

The amazing thing about this account is that David committed these acts, with a free conscience and an ear deaf to the Spirit of God. It was not until the prophet, Nathan, told him a story which illustrated his sin and then in no uncertain terms condemned what he had done, that David realized clearly the full significance of his acts. Then he cried out, "I have sinned against the Lord".

What sins are the members of Christ's church permitting themselves to do today? Could it be that we are "wretched, and miserable, and poor, and blind, and naked" and know it not because of our yielding to this spirit? We are not

to sin because we are under grace. At the same time that we are made free from the law and sin, we became servants of righteousness. Let us not see how much we can get away with, but let us be eager for the voice of the Holy Spirit, and see how much we can do, for our Lord of righteousness.

By James Frost.

Sel. by Sister Jeannette Poorman

TOO BUSY

So busy, this morning
I'll say a prayer quick;
Tonight I'll have time
To study and think.

Tonight I'm too tired
To study God's Word,
I'll wait till next week
Then I'll worship the Lord.

Next week came too fast,
But it seems that I may
Have more time next month
To read and to pray.

Next month - Oh, yes,
I just wonder why
My love for the Lord
Is about ready to die?

Years come and go
And it's plain to see
I've forgotten the Lord
Who died for me.

Dear friend of mine,
Don't you see Satan's trick?
Study God's Word
Then stop and think.

Take time to be holy
Read God's Word and pray;
There's no time to lose
Oh, do it today.

I pray, dear God,
Have mercy on me
I want to get busy
In service for Thee.

Sel. by Martha Shaffer

SUNDAY SCHOOL LESSONS FOR AUGUST 1959

PRIMARY LESSONS

August 2—A King who was kind
to a Lame Man. II Sam. 4:4; 9:
1-13.

August 9—(Review) Showing our
love to God. Psalms 105:1-5.

August 16—A Widow sharing her
last Meal. I Kings 17:8-16.

August 23—Elijah brings the
Widow's Son to Life. I Kings
17:17-24.

August 30—Elijah fed by Ravens.
I Kings 17:1-6.

ADULT LESSONS

August 2—Jesus the Resurrection
and the Life. John 11:23-45.

1—What are the hopes that a
Christian has, in regard to the
resurrection at the last day?

2—What does it mean to be dead
and live again, and to live and
not die?

3—Was sorrow the only reason
Christ groaned in the spirit?

August 9 — TEMPERANCE —
Touch not, Taste not, Handle

not. Prov. 23:17-35.

1—Why does it seem easy or nat-
ural to envy sinners?

2—Is the intemperant use of wine
the beginning of sin or the re-
sult of sin?

3—What effect does temperance
have on the Spiritual growth of
mankind?

August 16—Propheying of Cai-
aphas. John 11:46-57.

1—What effect will the testimony
of the miracle of Christ have on
mankind today?

2—What was the real reason the
chief priests and Pharisees
feared Jesus?

3—Did Caiaphas actually realize the
full meaning of his prophecy
concerning Christ?

August 23—Mary Anointing the
feet of Jesus. John 12:1-23.

1—Do we ever speak against those
who do things which to us may
seem foolish, but to them are
very important?

2—How much better are we than
Judas Iscariot, concerning the
use of money?

3—Are there people today attract-
ed to Jesus through curiosity?

August 30—Loving the praise of
man more than of God. John 12:
24-50.

1—How can gain be attained
through loss?

2—To what judgment is Jesus re-
ferring in verse 31?

3—Do we realize the seriousness of
this statement, "the word that I

have spoken the same shall judge him in the last day"?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR AUGUST 1959

COVETOUSNESS

Memory verse, Prov. 15:27, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."

Sat. 1—Ezek. 33:21-33.

Memory verse, Eccl. 5:10, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity."

Sun. 2—Prov. 11:17-31.

Mon. 3—Matt. 26:6-16.

Tues. 4—Acts 5:1-11.

Wed. 5—Exod. 20:1-17.

Thurs. 6—Psa. 10.

Fri. 7—Jer. 6:9-17.

Sat. 8—Col. 3:1-17.

Memory verse, Luke 12:15, "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth".

Sun. 9—Hab. 2:1-14.

Mon. 10—I Tim. 3:1-13.

Tues. 11—Heb. 13:1-16.

Wed. 12—Isa. 5:1-17.

Thurs. 13—Matt. 25:31-46.

Fri. 14—Ezek. 34:11-30.

Sat. 15—Hosea 10.

Memory verse, Col. 3:5, "Mortify therefore your members which

are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Sun. 16—Zech. 7.

Mon. 17—Prov. 28:14-28.

Tues. 18—Jer. 17:5-18.

Wed. 19—Micah 2.

Thurs. 20—Josh. 7:16-26.

Fri. 21—I Sam. 15:10-23.

Sat. 22—I Kings 20:1-12.

Memory verse, Ex. 20:17, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Sun. 23—I Kings 21:1-14.

Mon. 24—II Kings 5:8-27.

Tues. 25—Eccl. 5:9-20.

Wed. 26—James 5:1-8.

Thurs. 27—Prov. 16:1-17.

Fri. 28—Jer. 22:13-19.

Sat. 29—Ezek. 22:1-16.

Memory verse, I Tim. 6:10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Sun. 30—Titus 1.

Mon. 31—Mark 6:14-29.

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8:31-32.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MY PLACE IN CHURCH WORK

As a basis of our meditation on this subject, we wish each reader would carefully read Eph. 4:1-32. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness", V. 17-19. No doubt we know and see many people, who do just as this Scripture pictures, perhaps we have sometimes been so in the past ourselves.

As we meditate on such a way of living, just what do they receive from it? Just what is a human life, anyway, if it alienated from the life of God? Some say they do not have time for Godly living, what do they have time for? Some say they do not have the means for church activi-

ties, what do they spend their time and money for? Some say they cannot understand God's Word when they do read it, can they understand the newspaper, or magazines? If so, do you know that what you read is true? What future does it hold?

Perhaps the first step in church work, after accepting Christ as our Savior, is to develop a christian character. In order that we might do this, we must be converted from the lusts and satisfactions of sin to the joys of obeying and serving God. We should learn to read and enjoy as much as possible of God's Holy Word; this is acquired by listening to it read and explained over and over and then read for ourselves also. Regular communion with God in prayer, will bring understanding, joy and the guidance of the Holy Spirit. By this time we will learn to love one another more, understand and be interested more in those who also profess to serve God according to His Word. We will not be easily offended at the words and deeds of one another, but rather enjoy their fellowship

and strive to be loyal to the church and its leaders.

If we feel our talent and ability is small, we first can be of good conduct and interest while attending services. Our place in the church is certainly small, if we are not a regular attendant and if we do not show a christian example of reverence and attention while there. The song service is held that each of us might rejoice in praising and worshipping God. The prayer service is held that each of us might pray, or at least meditate upon what is being prayed by the leader. God's Word is read to lead out minds towards respect, worship and understanding of God's messages. There are places for laughter, for communicating with one another, for enjoying children, perhaps for even allowing our minds to wander; but none of these is in place during church services. Perhaps one of my places in church work is, to get as much out of the service as possible and disturb others as little as possible. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?", Luke 16:10-11.

No doubt we too often think only of the presence of those near us, while in church work. Do we realize that we are in the presence of

God, do we realize that one far off to the right or left may be noticing us, do we realize that as christians we need to be ensamples at all times? "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:16-17.

Unity with God and unity with one another is essential for christian service. There is a place for each one of us in God's work and that place must be filled by someone. God's Kingdom will be filled, each little effort will be carried out by someone. God's Kingdom is not only for ourselves but mostly for others. Christ came to minister and to give His life a ransom for many. Many others have not had the opportunities of obeying and serving Christ that we have had. We need not look far until we will find many, many ways to help others. We are to turn from the greedy, selfish, lustful, unproductive lives of the world, to a new life of usefulness for Christ's Kingdom.

God grant that we may have understanding and willingness to take our place in the church, serving as the occasion and opportunity affords.

CHURCH GOVERNMENT AND DISCIPLINE

The writer strongly feels the need of more teaching and enlightening our membership on the above subject. There seems to be a growing tendency on this subject, to do away with Church authority for either Church Government or Church Discipline. Some seem to have the idea that no one should object to anything that is done in carrying out our work, saying that to take an opposing side to anything being done, whether it be sacrificing Gospel principle or not, does not tend to peace in the Church. Shall we sacrifice Gospel principles to maintain peace in our Brotherhood?

Jesus said Matt. 10:34; "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Also He said in Matt. 5:9, "Blessed be the peacemakers; for they shall be called the children of God". Who are those peacemakers, who shall be called the children of God? He had just warned, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I confess before my Father which is in heaven". The ones who deny Him are those who reject, who do not take heed to His Word. It is wicked to deny the Truth, to fail to follow the Truth, the wicked are rejected.

Who then are peacemakers? They are those who stand for truth regardless of opposition.

Paul says, Rom. 14:19, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another". If we then would be peacemakers and be called the children of God, we must follow after the things that make for peace, follow after truth, there can be no peace without truth. It then is because of Truth that divisions come. Jesus said again, Luke 12:51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division". Truth then causes divisions or because of Truth, to make it more clearly, it is those who will not stand for truth who cause the divisions in the Church, although some may believe it is the one who stands for the whole truth that is trying to stir up division, through vain imaginations.

Jesus went on and said, "For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law". And He says, elsewhere, that a "house divided against itself cannot stand." This we apply to the house

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of God, the Church. There can be no neutrality in standing for Truth, (for Christ) One is liberal or he is conservative to the Truth, no neutrality. Hence Christ is the divider. His Word, His Sword is the divider. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart".

Now for our subject. First, the authority for Church government and discipline. The authority is overwhelming. First Matt. 16:18-19, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail

against it. And I will give unto thee (church) the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven". Surely this nineteenth verse means that authority is given to the church.

However, we realize that in our day it is being taught and preached that this does not mean authority for Church Government, but that it means only that Peter was given the keys to open the door of the kingdom or church, that men and women could enter into it. We can agree that this may apply here, but We believe it also is referring to the authority for Church government. Keys as used in the Scriptures are used in various places as symbols to unlock certain systems. Keys here might be applied as unlocking the Christian system, be that as it may, let us look at Jesus' words again and see if it will not apply to Church government.

Matt. 18:18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Surely this is authority given to the Church. Read the next two verses, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in

heaven. For where two or three are gathered together in my name, there am I in the midst of them." Isn't he talking of an assembly? Let us be honest and not take this Scripture out of its context, let us not handle the Word of God deceitfully, was not Christ teaching Church discipline and government? Had He not in the preceding verses been giving them the law of trespass, to govern in the Church? Can we ignore here Christ's authority to the Church for binding government, as well as discipline? Why try to make Christ's words mean something else all together, to fit our own interpretation of it?

Did not Christ confirm His word to the apostle Peter concerning this binding and loosing, when the Holy Spirit came on the day of Pentecost, when he Peter used the keys at the opening of the apostolic church at Jerusalem? Read the account of their having "all things common" and how some abused their government and lied to the Holy Ghost and the results. Did not Christ confirm His word to the Church, when Ananias and Sapphira died, showing their authority was bound in heaven? Before we bring other Scriptures, which definitely teach the authority for Church government, let us notice the former as well as the present system of government practiced by our beloved Church, the Brethren's form of government.

The Brethren's firmly-grounded scriptural doctrine of church government is in a sense congregational, yet it is not the same Congregationalism held by other governing bodies. Eliminations have been made. As the writer understands our form of government, "The congregation is the unit of power, transacts its own affairs, decides upon the necessary qualifications of membership, has power of excommunication, and every brother or sister, has a right to vote." Our government is maintained through General, District, and Local Church Conferences. All Elders present constitute the Standing Committee, and these with all Ministers and Deacons present are the voting body of Conference. General Conference exercises original jurisdiction in matters that may originate in its body", and appellate jurisdiction, in matters of a general nature that may be sent up to it from the local churches through District Conference." Decisions made by General Conference shall be fully respected by the churches, until they shall be made void by the same authority."

Hence the visible church is one, in the sense that the smaller part is subject to a larger, and the larger to the whole. Bishops or Elders are the highest permanent officers, (which constitute our Standing Committee) and these are to be followed only so far as they follow

Christ. The General Conference is but the representative body of the whole Church, and has power of the whole, only when it acts in conformity with the Holy Scriptures.

The authority is given in Acts 15:6, 28; 16:4, "And the apostles and elders came together for to consider of this matter", Verse six. Then when we read on down to verse twelve we find the whole assembly, the whole congregation represented. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." And Verse 28, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things". When we read the entire fifteenth chapter of Acts we find it was the apostles and Elders who made the decisions in the whole assembly of the congregation. Chapter sixteen, verse four reads, "And as they went through the cities, they delivered them the decrees for to keep, (they were to be executed by the churches) that were ordained (at the conference) of the apostles and elders which were at Jerusalem".

Since the Church is of human organization, yet Divinely authorized, (is an organism of God) and Divinely approved when it meets in the Spirit of God and all its delegates are Spirit-filled men. Yet,

Conference being made up of human instrumentalities have made mistakes in the past and will possibly make mistakes in the future. It is only when the Spirit leads that errors do not exist.

At this point we would like to ask and answer some questions, in the light of God's Word, on the subject of the authority of the Church to enforce her government. First—"Does the Church have the right to bind by Gospel authority any thing for which there is no positive word command? Our answer is Yes, providing it is a God given principle and in the general tenor of the Word. We understand that the Church has the right to adopt means or rules to carry out the principles and doctrines of the Gospel. Principles taught in God's Word are eternal and unchangeable, the same yesterday, today and forever.

Here we wish to give some examples. There is the prayer-veil, the covering of the woman in time of prayer. The principle is taught, but no means, no rule, no specified kind of covering. Would you say because there is no rule or word command as to what that covering should consist of, that woman could ignore the principle, ignore the covering altogether? Nay, verily, the Church has a right under the gospel to adopt a form of covering, which she has done. The same is true in regard to the presentation

of our bodies in a nonconformed fashion to the world. The Church has the right to adopt a rule which will conform to the divine principle, which is ordained in the courts of heaven. Many other examples might be brought which would confirm this doctrine.

Heb. 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you". This is Gospel authority for Church Government. Paul ordained rules in the Church. 1 Cor. 7:17, "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

In conclusion, let us notice briefly, Church Discipline. The apostle Paul gives instruction on this in writing to the Corinthians. Where gross immorality was tolerated in the Church, he says, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus", 1 Cor. 5:4-5. Not only was discipline necessary in this case but also excommunication. Again in 2 Cor. 13:2, 10, "I told you before, and foretell you, as if I were pres-

ent, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:" "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

These verses show us distinctly that leaders in the Church had the power to use Discipline. Therefore should not the Church in our day do the same? Also in 1 Tim. 1:19, 20, Paul shows that in extreme cases excommunication should be resorted to. He says, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." When souls make shipwreck of their spiritual lives, to the extent that they will not heed discipline, then there is nothing else to be done, according to God's Word except excommunicate. However this must be done in the Scriptural way.

Titus 3:10, "A man that is an heretick after the first and second admonition reject." But says someone - Did Christ ever use any other method other than that of love, teaching and drawing men and women unto Him by the precious cords of His love? To this we can

answer, with the following, which is in line with keeping the Church pure, He used a method of cleansing the temple. He severely rebuked members of the Jewish faith and drove them out, and by His teaching against them by parables, when men were compelled to come to the feast. There are cases where admonitions fail. In such cases the apostles used harsher methods, which must also be used by the Church, lest the "gates of hell prevail against her".

Nevertheless we find the spirit of Christ's teaching is love and intreaty and this spirit should characterize His Church. Excision is only to be resorted to when love, entreaty, admonition and reproof fail, when used time and again. As long as there are signs of spiritual life and a disposition to be led in the right way, harsh means should not be resorted to. Only in express cases should resort be made to the severity of expulsion. Those cases are where a Gospel principle is at stake and love and intreaty and admonition and reproof fail, as they sometimes do.

Do you not think that sometimes leaders in the Church should exercise a great deal more charity, forbearance and patience toward those who cannot see things as they do? You know sometimes others can be right. Let us let love abound, and let patience have her perfect work. We must have forbearance and

we must receive the weak but not to "doubtful disputation", Rom. 14:1. We ought to obey God rather than man.

Bro. Wm. Root
Great Bend, Kansas.

HEAVEN

Are you certain that you have a legal passport to Heaven? Phil. 3:14, "I press toward the mark (or goal) for the prize of the high calling of God in Christ Jesus". 2 Pet. 1:10-11, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ". This is part of the guaranteed passport to the place called heaven. Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is". That we become fit or legal subjects to obtain a passport to the place called heaven.

As the writers have said: Many are the Lord's professors, many have of heaven spoken; but not all have started fair (right), so many fail to enter there. Heaven is often spoken of as a home. Yes, a home in heaven, what a joyful thought. Does our hope inspire of a home in heaven. From temporal home below, to a home in heaven. We wait in hope upon the promise given, we

will meet up there in that home in heaven. What must it be to be there?

Heaven is termed as: a state of bliss, divine happiness; it will be grand, majestic, beautiful, magnificent. A place that cannot be fully comprehended by the human mind. Sweet home of the happy and free. Fair haven of rest for the weary, how beautiful heaven must be. The angels so sweetly are singing, up there by the beautiful sea. These truths in His Word, He has given. When I can read my title clear, to the mansions in the skies; I'll bid farewell to every fear, if I may but safely reach: my home, my Lord, my heaven, my all. They tell me of a home far beyond the skies, O they tell me of a home far away. They tell me of a home where no storm clouds rise, O the land of an unclouded day. Heaven holds all to me, where Angels are singing the wonderful story. Joy without measure will be our treasure. Brighter it's glories will be, for Heaven holds all for you and me.

Heaven is often spoken of as a higher plane, as the sky, as the firmament. Gen. 1:8, "And God called the firmament heaven". In the beginning God created the heaven and the earth. 2 Cor. 12:2-4, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; . . . God knoweth) such an one caught up to the third heaven". He was caught up

into paradise, and heard unspeakable words, which it is not lawful for man to utter. No doubt the apostle had greater divine revelation than any man.

The highest decree of heaven is God's throne and the Lord Jesus is at His right side. Eph. 4:10, He that descended is the same also that ascended up far above all heavens, that He might fill all things. Acts 1:8-11, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". Here he states, in like manner He will come to make His second appearing. Only a few of His disciples saw Him ascend to Heaven.

He will come and gather His elect and they will go with Him to heaven. Rev. 19:7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife (the elect)

hath made herself ready". White represents purity. Blessed are they which are called unto the marriage supper of the Lamb! The elect represents the five wise virgins, who were ready and waiting on the bridegroom, He is King of kings and Lord of lords. Mark 13:27, "And then shall he send his angels, and shall gather together his elect from the four winds, from the utter part of the earth to the uttermost part of heaven". If we expect to be part of His elect, we must be very careful to avoid being contaminated with the sins of this world, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened", Matt. 24:22. The elect are: chosen of God, one who conducts himself as a saint or a divine character. We hear much of the rapture of the church and many think this means their church. Some will be disappointed, as this does not apply to any certain church but it will be made up of individuals who have obeyed God's Word, to the best of their ability.

We are not able to find the word, rapture of the church, in the Scriptures. Eph. 2:6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus". No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Isa. 66:1, 5,

Thus saith the Lord, the heaven is my throne. Heaven is the dwelling place of God. A prepared place, 2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens". Rev. 21:1-3, John's writing, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (the Bridegroom) and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them".

In heaven there will be no weary
pilgrim band;
No seekers for a better and fairer
land:
For all who reach that blissful and
happy home,
Will never cry nor sigh, nor wish
for more.

In heaven there will be no parting
and no pain,
No careworn brow, no sigh, no sil-
very hair,
In heaven there will be no toil
without pay,
No death to snatch our loved ones
from our side.

In heaven there will be no thirst
or cry for bread,

No souls who know not where to
lay their head.

For all the piercing storms will be
of the past,

Why should I long for the world
and its sorrows?

Wm. N. Kinsley

Hartville, Ohio

THE WORK OF THE HOLY SPIRIT

(Part Five)

When Jesus was anointed with the Holy Spirit, after His baptism in Jordan, John the Baptist had the assurance that Jesus was the Holy One whom he had immersed and would baptize or immerse with or into the Holy Spirit. We believe that John received this knowledge and assurance from God the Father, the revealer of all things. Jesus came preaching the Kingdom of God, then calling His disciples and organizing them into a working body, giving them authority to go out and confirm to the nations the knowledge and assurance which John had.

We read in Matt. 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end

of the world." Jesus, therefore, became the perfect Revealer, since all the Divine Principles were embodied or given a body in Him, with power of the Spirit, to baptize believers with the same Holy Element.

He revealed Himself through the Spirit to lead the apostle Paul to the Gentiles, and to write under the power of this same Holy Spirit the message to believers in Christ. 1 Cor. 12:12-14, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Jesus therefore became the perfect Revealer, to breathe this Spirit upon others.

When Christ appeared to His disciples, after His resurrection and in giving them the New Commission, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost", Jno. 20:21-22. Hence we then see that Christ became the perfect Revealer, to send Him, (the Holy Spirit) into all believers for all time.

Christ (Himself) received the

anointing of the Holy Spirit for ministrations in the Gospel, after baptism in water. Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23. Jesus went by way of water baptism into His earthly ministry, before the Holy Spirit Anointing and Spiritual Attestation, because He knew all sinners would have to go that way into Jehovah's innocence. It was Jesus' way of filling up righteousness. He said to John when he came to be baptized of him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him", Matt. 3:15.

All sinners are given an example of the way into His relationship. It is the Spirit's way because it was Jesus' way. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", Jno. 3:5. The Spirit takes this thing of Jesus and still shows it to penitent believers. And, "Ye are my friends, if ye do whatsoever I command you", Jno. 15:14. Jesus, by submitting to baptism, made clear to sinners that He, the Spiritual One, could submit to baptism so that sinful ones could justly and wilfully submit to the Holy ordinances.

Let us now note, the following passages of Scripture, concerning Christ's anointing. Acts 4:27, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate,

with the Gentiles, and the people of Israel, were gathered together," And, Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe", I Cor. 1:21.

These Scriptures are called the acts of the Holy Spirit. Hence "Baptism" in Matt. 3:13-17 is called anointing, elsewhere. This is confirmed in Psa. 89:20 where it says, "I have found David my servant; with my holy oil have I anointed him:" This prophecy shows where Christ is called the "Anointed One," so what the Holy Spirit said through David in Psa. 89:20 becomes in Col. 1:27, the Messiah. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory:"

It was the Holy Spirit witnessing for Christ. Men were formerly inducted into the high, priestly and kingly offices by anointing with oil, Exod. 40:12-16; 1 Sam. 16:13. Under the law they were very particular as to the kind of oil because it stood for the Holy Spirit anointing. "But the anointing which ye have received of him

abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him", 1 Jno. 2:27.

At this point read Exod. 28:41; and Levit. 8:12. The anointing of Christ, by the Spirit at His baptism, was a heavenly witness to John, that in all future time, Jesus would baptize His believers into the Holy Spirit. God baptized Jesus by the Spirit and Jesus baptizes His believers by the same Spirit. This Holy Spirit baptism upon Christ was a permanent endowment. He is the Container; He is the Perfect Revealer of His Father as the Spirit said in Col. 2:9 "For in him dwelleth all the fullness of the Godhead bodily." And in Rev. 1:2 He became the Dispenser of this power to others, "Who bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw." He breathed it upon others; He went to heaven and sent it down to his believers. The Holy Spirit came to abide in the souls of men.

The Holy Spirit forms a very distinct and wonderful power in each believer. It is evident that too little faith, in our day, is exercised in the power and graces and helpfulness of the Holy Spirit in the lives of men and women. If He is permitted, He will enter into the

occupations, farming, industries, trades and commerce of Holy believers so that they may be trusted for their integrity and honesty. We know that this is true for we have many times felt his presence and leading.

Looking further at the work of the Holy Spirit in Jesus, while he was here in this world we find that after Jesus' baptism, The Spirit took Him into the wilderness of Judea to be tested by Satan, Matt. 4:1-11, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungry. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the king-

doms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Here Satan wrested Scripture and by his ifs challenged the Divinity of Christ. Here heaven, earth and hell were involved. Temptation means an attempt to decoy, to hold out a bait, to deceive. Christ was tried by the design of His Father, since He was led out by the Spirit. The prevailing power during the forty days was the Holy Spirit, and He defeated Satan by the Old Testament words which had been given to holy men.

It was simply the Spirit appealing to His own testimony in the former dispensation. The power of God was in the words of the Holy Spirit. It was through the application of those strong words of the Spirit that repelled Satan. In His walking in those Holy Spirit words or ideas, Jesus was made invulnerable to Satan. Angels also were present to give Christ aid against His adversary, for such is the meaning of the word Satan. We find Jesus' Galilean ministry was by the power of the Spirit. Luke 4:14, "And Jesus returned in the

power of the Spirit into Galilee: and there went out a fame of him through all the region round about."

At Nazareth the inbreathing of the Spirit was in harmony with the prediction of the Spirit in Isaiah 61:1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" Jesus Himself spoke upon the subject of His mission upon earth. But we must leave the account of that mission, through the Spirit, for another article.

To be continued.

Bro. Wm. Root
1612 Morphy St.,
Great Bend, Kansas.

NEWS ITEMS

MINISTERIAL LIST

Please make the following corrections in February 1st issue:

Broadwater, Jonas, Swanton, Md.,
E.

Kegerreis, James, Florin, Pa., E.
Replogle, George,

R. 1, West Manchester, Ohio, E.
Skiles, Daniel C.,

PO. Bx. 116, Cuba, N. Mex., M.
Skiles, David L.,

R. 1, Converse, Ind., M.
Howard J. Surbey. Telephone Taneytown, Md. PL 6-6476.

LOVEFEAST DATES

Sat., Aug. 1 - Broadwater, Md.
 Sat., Aug. 22 - Swallow Falls, Md.
 Sun., Sept. 6 - Vienna, Va.
 Sat., Sept. 19 - Midway, Ind.
 Sun., Sept. 27 - Mt. Dale, Md.

REVIVAL MEETINGS

Eldorado, O. - Aug. 2 to 9
 Pleasant Ridge, O. - Aug. 10 to 23
 Englewood, O. - Aug. 16 to 30
 Walnut Grove, Md. - Sept. 7 to 20

PERU, INDIANA

The Midway congregation met in regular council Saturday afternoon, June 27, with our Elder, Vern Hostetler presiding. It was decided to continue meeting here each Sunday morning for services, at least until our September council. By arrangements made last April, we now have the help of a Plevna or Goshen minister, the third Sunday of each month. We will not have a harvest meeting here this year. We will not have services here the second Sunday in September, the day of the harvest meeting at Plevna. Our Communion services are to be Sept. 19 and 20. All are welcome.

Paul B. Myers,, Cor.

DALLAS CENTER, IOWA

The Dunkard Brethren lovefeast at Dallas Center was observed June 27 and 28. We met at 11 A. M. Saturday and had a sermon by Eld. W. S. Reed. In the afternoon Bro.

Joseph Flora preached the examination sermon. After this two young sisters were baptized in the river, by Eld. W. S. Reed. About a month before, another was baptized, we are made to rejoice to see these three young Sisters taking the stand for their Savior. Let us do what we can to help them along the christian path of life.

On Saturday evening we assembled to partake of the Lord's Supper with sixty-two surrounding the tables. On Sunday we met at 7:30 for morning worship. At 10 A. M. we had Sunday School followed by a sermon by Eld. Orville Royer. In the afternoon we met again and had short sermons by: W. S. Reed, Orville Royer, Joseph Flora and Ray Reed. Thus ended another communing together and feasting on the Word of God. Pray for us.

Sister W. S. Reed

NOTICE

Those who may have visited at Torreon on their way to or from General Conference, realize that there is much activity at this Mission for which we are very thankful. There is good attendance of Navajos at the services. Days that the Doctor visits the Mission, many Navajos are treated for various illnesses. More and more the facilities at the Mission are being utilized by the Navajos.

The personnel housing facilities are inadequate. In a joint meeting of the Board of Directors and the General Mission Board members, present at General Conference, the urgent need for more housing was brought to our attention. The Byfield family are living in quarters which were originally intended for the Clinic. The need for the Clinic is more acute now than ever. We have been advised that the Relief Board will make a sizeable contribution, if the General Mission Board approved the building of this house. Having consulted the members of the General Mission Board by mail, since arriving home, we have their approval.

Since the treasurers of the various Boards are in need of funds, the General Mission Board is placing before the Brotherhood, the urgency of this building at Torreón. We hope and pray the need will be met by personal contributions. God has wonderfully blessed this nation. He has wonderfully blessed each of us. Before us is a need and if we respond, we can show good stewardship and help God's cause toward the salvation of souls.

You can send your contribution to either Kyle T. Reed, Secretary of the Relief Board or Eld. Herbert Parker, Secretary of the General Mission Board, specifying the intent of your contribution. May God bless each individual or Congregation, who feel their responsibility

and assists in this worthy endeavor.

Paul R. Myers, chairman,
General Mission Board.

OAKLAND, MD.

The Swallow Falls congregation plans a revival meeting Aug. 14 to 23, with Eld. James Kegerreis of Florin, Pa., as evangelist. Services each evening at 8 P. M. DST. Lovefeast Saturday, Aug. 22, services at 2 P. M. Allday meeting Sunday Aug. 23. Come and bring your friends along. We solicit your presence and your prayers for the saving of souls.

Ruth M. Snyder

BETHEL, PA.

The Bethel congregation met July 11, for their quarterly council meeting. Our Elder, David Ebling, read Psa. 104 for an opening scripture and Bro. Paul Weaver, Sr., led in prayer. Bro. Ebling took charge of the meeting. All business was taken care of in a christian, orderly manner. Bro. Robert Matthews led us in closing prayer, followed by "Praise God from Whom all Blessings flow" as the closing song.

Too many times we do not know who is ill, in the hospitals or at home. In March, seven-year-old Wayne Weaver, son of Bro. and Sister Albert Weaver of Stouchsburg, Pa., entered the Elizabethtown Crippled Children's Hospital, Elizabethtown, Pa. He may be

there from six months to two years. May we all remember Wayne, his parents, brothers and sisters in our work and in our prayers.

Sister June Beck, Cor.

MARRIAGE

Sister Darlene Klepinger, daughter of Bro. and Sister Benjamin Klepinger of R. 2, Brookville, Ohio and Bro. George Longenecker of R. 1, Bernville, Pa., were married in the Longenecker home, on Saturday, July 18, 1959 at 3:30 P. M. Their new address will be, Eastern Dawn Trailer Park, Longhorn, Pa. Bro. Longenecker is serving his two years in the Philadelphia State Hospital.

THE CHURCH

Approaching the task of briefly pointing out "the Church", we keenly realize that we attack a proposition that holds virtually no parallel, from the standpoint of confused minds, diversity of creeds and dogma, as well as doctrines.

This has been true ever since man has become so wise in his own conceits that he demonstrates, or attempts to demonstrate, that God and His Son are not able to establish and keep a body (church), on earth as an organism for salvation of men, without man's continual adding to or subtracting from, the principles that Christ taught and established.

Thus, again, man invites, through his self-indulged ignorance, the penalties he ever imposes upon himself, when he attempts to improve upon God's designs and institutions, Rev. 22:18-19. What a shame and pity that the infinite mind of God doesn't know the necessities of salvation, so mere man must come to the rescue; and through his unwillingness to obey God's plan of redemption and the principles of salvation as He, through His Son Jesus Christ, has established and declared are the prerogatives; and that He has placed in His Church, that which mere man has rebelled against and has refused to obey and do, but rather has substituted and altered. Thus today we are faced with a diluted, substituted organization, which man proudly points to and proclaims is "the Church". Lo, here is Christ; lo, He is there, believe it not, says Christ, Matt. 24:23.

Never in the history of Christendom has such a confusion existed as in this latter day; men groping about asking "Where is The Church"? And little wonder, when we are so ready to set aside Christ and His Church, and follow the leadership Paul so vividly describes in 2 Cor. 11:14-15.

But praise be to His Holy Name, "The Church of Christ, the School of Grace, the Spirit teaching by The Word" is still an or-

ganism, not merely an organization extant in the world. There is still the primitive Faith and Practice of "My Church" Matt. 16:18, as a glimmering light in the perverse darkness, of the greatest wave of christian apostasy ever known in history.

Today the commands of Christ and His Apostles speak out as plainly as at any stage of the church age; but man replies, "I will not do them", "I have a better way", "This is not necessary and that is not necessary", "You go your way and I'll go mine, many roads lead to the city and we will all reach heaven, just so you join, attend and support a church". How often do we hear such cries? Alas, no greater deceptive principle was ever taught by the Devil.

Man and not Christ teaches the above; but the fact still remains, as Paul states, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed", Gal. 1:8. Our God is precise in His plans and requirements. This no sane minded man can deny, unless he wholly refutes God's Word, and thereby removes the entire foundation of faith and redemption.

Then, where is "The Church" today? The term "Church" is doubtless of Greek origin, meaning assembly, or more specifically "a called-out body". Hence it is of

necessity an organization, but far greater, an organism and it functions similar to the natural body. Each member lives upon his or her contact, with the head (Christ).

In Matt. 16:18 Christ says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it". Here Christ asserts the stability and durability of "My Church", the true Church founded upon the Rock, Christ Himself "And are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone". Not built upon Peter, a man; oh, what folly to entertain such an assumption. Heaven built an indestructible organism upon poor, weak, frail man — one especially who could not withstand the first shock of Satan's power, soon to be delivered against him; neither built upon Peter's confession "Thou art the Christ". This confession is made by every member received into The Church, but very often shattered by the first dart of Satan. Verily, My Church is built upon Christ. The only one Who shattered Satan's empire, and Who has been and will be, for all time, able to withstand the gates of Hell. "For other foundation can no man lay than that is laid, which is Jesus Christ", 1 Cor. 3:11.

The durability of My Church is thus established beyond question; and no man had anything to say or

do in its establishment. God directed it through His Son and now through the Holy Spirit. So far she is still in the embryonic-unborn-state.

Now just as the essentialities of the physical and mental are added, into the growth of the unborn infant to render it perfect and capable of expansion and growth; just so Christ now proceeds to add those essentialities into this unborn Church, so that when born and ready to assume the position of the Bride of Christ, she might have life sustaining principles incorporated into her make-up, in order that all those who would be born again, into the Church, might find life sustaining food within and grow in "Grace and Knowledge".

Therefore, Christ proceeded to place these principles therein. Not long after this announcement, Matt. 16:18, He established or instituted, in The Church by example and precept: the ordinances of Footwashing, John 13:4-17; the Lord's Supper and the Communion (two separate ordinances) Matt. 26:20-30, Mark 14:17-26; Luke 22:14-21; John 13:1-4; 26-28.

Then Paul established the Prayer Covering and Self-examination as commands to be observed, in connection with the above as outlined in 1 Cor. 11; also the Holy Kiss, 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; Rom. 16:16 and 1 Pet. 5:14. But modern christian

apostasy: rules out Foot-washing as being indecent and unsanitary; changes the Lord's Supper to mean the sacrament or eucharist; rules out the Prayer Covering, claiming the hair or the hat covering as sufficient; also ruling out the Holy Kiss as silly, unsafe and unsanitary. Thus man again rallies to knowledge greater than God's Command.

Yet, remember, God established His plan of Salvation and instituted these ordinances (life sustaining) in His Church, through and by His Son and the Holy inspired Apostles, chosen by Christ. Yet when man changes, Christ says, their worship is vain, Matt. 15:7-9. Eph. 4:3-6 teaches unity in The Church, not any way I want or you want. That unity is God directed, not man-made.

Further, the Word teaches that Modest Apparel should be worn, 1 Tim. 2:9, 1 Pet. 3:2-6; also 2 Cor. 3:2, Tit. 2:11-14, 2 Cor. 6:14-18 and Christ's Words in John 17:16; 18:36. All would teach and infer that to carry out the practice of the Holy Kiss, of necessity demands a unit mark (uniform) be worn by members of the Church, else how could it be kept as a church ordinance as commanded?

Christ also teaches non-resistance in the Church, Matt. 5:39-42; 26:52, and Paul follows in 2 Cor. 10:3-6. Thus, true Christians cannot bear arms and destroy life and property, neither do they use the

Civil Law aggressively, 1 Cor. 6. The same is true of swearing, Matt. 5:34-37. Neither does The Church take active part in Politics, that is Caesar's Kingdom. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's", Mark 12:17. The Church is told to pray for the rulers, not by marking a ballot, 1 Tim. 2:2. When the Church embraces politics, her identity is lost.

In the light of the foregoing, it would seem a very simple matter to discern the Church of Jesus Christ today. Christ said, "Ye shall know them by their fruits", Matt. 7:16. In conclusion, may we state that the wholesale confusion of today, stems not so much from the essentiality of the new-birth (regeneration) and its fore-runners (faith and repentance), although there is a wide difference in practice of baptism, as from the lack of individual knowledge and interpretation of, what constitutes the Church and its functions. We do not read, if we do we read without support, other than ourselves or some other man's opinion. Thus, the help that God offers us to understand is rejected. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him", Jas. 1:5. But when he does not ask of God, then God does not give; or if we ask and do not use what we receive because it does not suit us,

God leaves us to our own destruction.

The main underlying factor in our own destruction, deception and misguidance, is our refusal to obey what we are taught; and the multiplicity of ways and churches of men is the result. God is not divided, "Our God is One Lord". Christ is not divided, nor is the Holy Spirit divided, neither will it lead one person one way and another person some other way. Divisions and diversities of faith are man-made and the result of faithlessness, deception, disobedience and willful ignorance, of which the reward is the Lake of Fire.

The Church is still calling for recruits, but they must be willing to do the Will of The Father. Modernism says profess, Christ says we must possess or we are not in The Church, but merely in the Congregation and such are doomed to destruction, Rev. chapters 2 and 3.

N. A. Hockman in the Vindicator

MEDITATION ON THE AGAPE OR LOVEFEAST

(Particularly at this time of the year, some thoughts for meditation upon this subject should be profitable to each of our readers. Especially since we have noticed that some of our member miss part or parts of the services on that day, we need all the Scriptures on this important subject, that our minds

and actions might be guided aright. Editor)

The communion service. Foot-washing, the Lord's supper and the bread and cup, as instituted by Jesus with the disciples on the night of His betrayal; which was practiced by the Apostles and the early church, is sacredly held. We believe that the teachings of Jesus and the Apostles are obligatory upon Christians to keep through all ages. The practice is based mainly on the following: Matt. 26:18; Mark 14:13 and Luke 22:8; which state that Jesus sent disciples into the city to prepare the passover that He might eat it with them. It was prepared and made ready according to instructions in "the guest-chamber" and "when the hour was come, He sat down, and the twelve apostles with Him". All things were now ready to enter upon the solemn service, before Jesus was to pass over to the New Law.

Being seated at the table with the twelve apostles, Jesus arose and washed the disciples' feet and wiped them with "the towel wherewith He was girded", John 13:1-15. The service being new, different both in practice and design from all foot-washings before it, Jesus told Peter, when he refused to allow Him to wash his feet, that he did not know of this but he would hereafter. This fact and Peter's reluctance show that it could not have been the common washing for

cleanliness because sandals were worn, not an act of hospitality or good works; for Peter understood such fully. It was an unknown practice to be explained later. So after the washing was over, Jesus said, please read John 13:13-17.

In the explanation, a plain command is given to the disciples to wash one another's feet. Jesus bases it on the ground that He, the Master and Lord, had washed their feet and also that He had given them an example. Jesus washed the disciples' feet and gave them an example that they should do as He had done unto them. Therefore disciples ought to wash one another's feet. In verse 17, to add to the strength of the command already given, He conditions happiness on the doing of these things (foot-washing, the supper, the communion), if they are known. To condition happiness on the keeping of a law is the strongest way to command it. That's one way that Jesus commands the disciples to wash one another's feet. "Ought" and "should" are two important words in the command. Ought was used as the past tense of the verb "owe", when the command was given and it always denotes an obligation of duty, Matt. 23:23; 23:27; Acts 5:29; Eph. 5:28. "Should" denotes an obligation of propriety, expediency - Webster. So that whatever might be said, from the standpoint of law, in favor of any other prac-

tice taught in the New Testament, may be said with equal propriety in favor of feet-washing.

Immediately following the washing of the disciples' feet, Jesus ate a meal with them. What the meal was and its purpose, are to be understood by what the inspired writers say about it and the circumstances that attended it. That this may be seen, it is necessary first of all, to see what it was not. In many cases the easiest way to understand things is, first of all, to understand what they are not. This is very true in the study of the Lord's Supper.

It was not the Jewish Passover, for it was eaten out of time. The passover was to be eaten on the first evening of the 15th day of the first month of the Jewish year, Ex. 12: 6, 8. The Jews counted a day from sunset to sunset, so that their days had two evenings, the night being the first part of the next day. The lamb was killed in the evening of the 14th, from 3 to 5 P. M., according to Josephus' Complete Works. Thus eaten that night, the night of the 15th, the first day of the feast was the great convocation day. The 14th was the Preparation day, spent in ridding the houses of leaven and putting things in readiness for the seven days' feast, to begin in the evening. Jesus ate His meal with the disciples on the night of the 14th, the Preparation day, just twenty-four hours before the time to observe the Jewish passov-

er.. Jesus' meal, His trial, His crucifixion and burial, all took place on the Preparation day. His death at about 3 P. M. in the afternoon, the earliest hour at which the paschal lamb might be slain, bringing the passover lamb the type and the Lamb of God the anti-type, our passover slain for us, together; not only on the same day but on the hour.

Matthew, Mark and John state that the crucifixion was on the Preparation day, Matt. 27:62; Mark 15:42; John 19:13, 31, 42. That locates the meal that Jesus ate with the disciples and settles the matter of time definitely, so that there can be no mistake about it. Time was as much a factor in the Jewish passover as the lamb. Now since it is clear that Jesus ate His meal with the disciples on the Preparation day, just twenty-four hours before the regular time for the Jewish passover. It is certain that Jesus did not at this time eat the Jewish passover.

Then what was it? Let the inspired writers answer, Matt. 26: 18; Mark 14:14; Luke 22:15 call it passover and Luke 22:20; John 13:4 call it supper. It was a passover and supper; or in other words, it was a meal having the elements both of a passover and a supper. It may have been called passover at the time of its institution, because it marked the passing over into the fullness of the Gospel. It

was a passing from the last claims and obligations of the Law, over into the full Gospel plan. In corroboration of this view, mark the fact the meal was never called passover by inspired men, after the time of its institution. It was not passover after that time; for in the institution it lost all the elements of a passover. There was a passing over then, but none after that. So it was fitting to call it passover then, not the Jewish passover, for as we have seen, it was twenty-four hours out of time.

It was a supper, because it was a meal, a full meal eaten at the close of the day. Both the meaning of the word which the Lord chose to name the meal, and the hour of its appointment and first observance agree, each confirms the other. About twenty-six years later, Paul calls the meal then observed in the church, the Lord's supper, 1 Cor. 11:20. He states that he had so taught it and delivered it to the Corinthian church. A few years later Peter and Jude call it agape, feast of charity, 2 Pet. 2:13; Jude 12. So after the institution, the meal observed by the church in connection with the communion, was called the Lord's supper and feast of charity, by the inspired men. The fitness of the names is apparent.

Give me a faithful heart,
Of likeness to Thee,

That each departing day
Henceforth may see.
Some work of life begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

THE TEMPERANCE SHIP

Take courage, temperance workers!
You shall not suffer wreck
While up to God the people's
prayers
Are ringing from your deck.
Wait cheerily, temperance workers,
For daylight and for land,
The breath of God is in your sail,
Your rudder in His hand!

Sail on, sail on, deep freighted
With blessings and with hopes;
The good of old, with shadowy
hand,
Are pulling at your ropes.
Behind you, holy martyrs
Uplift the palm and crown;
Before you, unborn ages send
Their benediction down.

Courage! your work is holy,
God's errands never fail!
Sweep on through storm and darkness,
The thunder and the hail!
Work on! sail on! the morning
comes,

The part you yet shall win;
And all the bells of God shall ring
The ship of temperance in.

Sel. by Sister Retha Mallow
Clearville, Pa.

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BIBLE MONITOR

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No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A GOOD CONSCIENCE

"For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved", 1 Cor. 10:30-33.

Conscience is: self knowledge of right or wrong; power or principle within a person which decides on the lawfulness or unlawfulness of his actions. Our conscience determines our relations with God and with man. A good conscience knows nothing wrong, against ourselves, either with God or with man. However such a conscience can still be wrong, if we have not openly sought true instruction from God and man. God's Word and the guidance of the Holy Spirit must always be first in the instruction of a good conscience. The proven laws of man and common decency, come

next in molding our conscience.

God's Word must always be the basis, on which to form a good conscience. However to know what is right for ourselves does not release us from walking in love and forbearance, with those who feel that it is wrong for them to do what we see no harm in doing. The apostle Paul gave us a principle which sacrifices one's liberty, in order to be at peace with his fellow man. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend", 1 Cor. 8:13. Paul would in no way disobey his Lord, but he would sacrifice anything personal to win his brother.

Conscience is the hidden voice which guides our actions, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God", 2

Cor. 4:1-2. Our conscience convicts us of our own shortcomings and mistakes, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2:37. The early apostles knew how to use their good conscience as a guide to the problems of life, "Then Peter and the other apostles answered and said, We ought to obey God rather than men", Acts 5:29.

Sin, even in the smallest form, will sear and defile our conscience to a certain extent. Through submitting unto God's Word, cautious experience and prayerful consideration we can maintain a good conscience. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled", Tit. 1:15. We need to be very careful that sin and unbelief does not sear or callous our conscience, so it is no more sensitive to that which is not according to God's Holy Will.

How can one develop a good conscience, at all times? "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men", Acts 24:16. Do we have an open mind towards God's Will and even towards the feelings of others? Are we willing to serve or do we wish always to be served? "How much more shall the

blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14. "For I acknowledge my transgressions: and my sin is ever before me", Psa. 51:3. To know which way to turn, in the moments of life, is the difference between living and suffering. What greater prayer can we offer, in order to maintain a good conscience than that of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer". Psa. 19:14. One is pretty far gone in an evil way, when he serves the devil conscientiously.

BEHOLD THE SEVERITY OF GOD

I will publish the name of the Lord, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he", Deut. 32:4. "For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord", Psa. 117:2. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me", John 14:6. "For the law was given by Moses, but grace and truth came by Jesus Christ", John 1:17.

"For we can do nothing against the truth, but for the truth," 2 Cor.

13:8. For all that men can do does not change the truth, but the truth remains. The truth of the Lord endureth forever. Jesus spoke to the Jews that believed, "Ye shall know the truth, that the truth shall make you free", John 8:32. The truth will either make us free or it will condemn us. "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day", John 12:48.

The word severity meaning: strictness, exactness, severeness, conforming to strict rules. God is no respecter of persons. "For whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his father's, and of the Holy Angels", Luke 9:26. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me, Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal", Matt. 25:30, 35-36, 45-46.

"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off", Rom. 11:21-22. Some people contend that when they are once saved they are always saved, regardless of how they live. The human mind cannot fully comprehend the depth or greatness of God's love and the unspeakable gift. The gift of God is eternal life, through Jesus Christ our Lord. Neither can we, in our mind, fully comprehend or realize the severity of God. What shall the end be of them that obey not the Gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, that ye may be mindful of the words which were spoken and of the commandments of the apostles of the Lord and Saviour. There shall be false teachers among you by reason of whom, the way of truth shall be evil spoken of, and many shall follow their pernicious ways. "Or despisest thou the riches of his goodness and forbearance and long suffering;

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not knowing that the goodness of God leadeth thee to repentance? To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life", Rom. 2:4, 7. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us", 1 John 1:8-10.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked", 1 John 2:5-6. "For he that soweth to his flesh shall of the flesh reap corruption;

but he that soweth to the Spirit shall of the Spirit reap life everlasting", Gal. 6:8. "For the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15. They which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb. For the judgments are made manifest. It is appointed unto men once to die, but after this the judgment. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

For who hath known the mind of the Lord? Or who hath been His counsellor: O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it", Isa. 13:9. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time", Rev. 12:22. And they (the elect) overcame him by the blood of the Lamb. Are you washed in the blood of the Lamb? The day of wrath, that dreadful day, when heaven and earth shall pass away. By what power shall be the sinners stay? How shall we meet that dreadful day?

Be thou, O Christ, the sinner's
 stay
 When men to judgment wakes from
 clay,
 Though heaven and earth shall pass
 away.

William N. Kinsley,
 Hartville, Ohio.

—o—
**THE WORK OF THE HOLY
 SPIRIT**
 Part Six

In our continuation of the above subject, at this time we wish to shew the "Mission of Christ through the Spirit, upon earth". In Luke 4:14-21. we have the account of the beginning of His earthly Ministry. Jesus had gained victory over temptation of Satan in the wilderness and the Word says "he departed from him for a season". Then Jesus "returned in the power of the Spirit into Galilee:" and became famous throughout all the region thereabout, insomuch that "he taught in their synagogues, being glorified of all". The account is given of His returning to His home town "Nazareth", where He had been brought up, there He entered into the synagogue on the sabbath day, as His custom was "and stood up for to read".

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears", V. 17-21.

In these words of the prophet, long ago we have in detail, some of the characteristics of Christ's mission on earth, that mission was to preach, and His preaching was for a purpose. God had declared through the mouth of His prophet His mission for preaching. The apostle Paul also points out, through the direction of this same Holy Spirit His mission for preaching. 1 Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe".

First, Christ was to "preach the gospel to the poor", Not only to those who are physically poor, although He chose His first followers from those who were of the common people, but to those who are spiritually poor. In pointing out those who are blessed, those of His first disciples, preaching to them in that

great sermon on the mount, Matt. 5:3, He says "Blessed are the poor in spirit: for theirs is the kingdom of heaven". Second, He was "to heal the brokenhearted", "Blessed are they that mourn: for they shall be comforted". Third, He was "to give deliverance to the captives", To bring all Israel together again. Fourth, He was "to give sight to the blind", both physical and spiritual. His miracles proved his ministry, that He was the one led of the Spirit to fulfill His proclaimed mission.

We note: The Deputation from John the Baptist, His fore-runner. Luke 7:19-22, "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?" This was John's question to Jesus. "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." Now, note Jesus' answer to John. "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached".

Fifth, He was to "give liberty" to the slaves and serfs-all sinners. He gave the spirit of freedom to a woman at the well of Jacob. From that time on He partially hid His Messiahship, from the multitude in

the imagery of the parables; but later boldly proclaimed His mission to the learned Jews. Not until the fleshly spirit is taken out of the heart of life, can the Holy Spirit dwell in and teach that heart. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" "Deut. 5:29.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh", Ezek. 11:19. It will take receptive hearers in order that the Holy Spirit may dwell in and teach the human heart. Jesus said, "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience", Luke 8:15. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22-23.

In Acts 2:22 it is written that God is the author of miracles, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:" And in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost

and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him".

We find that Jesus followed two lines of service: (a) "Doing good." (b) "Healing all oppressed of the devil." In following this last line, He attributed the success to the power off the Holy Spirit. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you", Matt. 12:28. His hearers, the unregenerate Jews, held that Jesus cast out demons by the power of Beelzebub (Satan), thus committing the sin of blasphemy.

Now: Observe this account: First the man was possessed by Satan. Second: He was blind to God's things. Third: He was dumb to God's throne. And fourth: Jesus was destroying the works of the devil. If the unregenerate Pharisees knew more than Jesus, then they should have done better than attribute His healing to Satan. They could not deny the fact of the miracle in question, that Christ who is Truth could not combine with Satan, who is untruth. Does not envy judge by hatred and prejudice, and not by the standard of Divine Truth? Hatred is a work of the flesh, Gal. 5:20.

Jesus first bound the "strong man" (Satan), then took away his child, the deaf and dumb man. When Jesus operates on a man He

does not leave him blind and dumb. Blasphemy does not come up to penitence, hence is not forgivable. What is blasphemy? Blasphemy is teaching and speaking against sacred things, things of Spiritual power, with irreverence; to revile, to reproach, to utter derogative words. The true joy of any disciple of Jesus is that his name is written in heaven, not written in himself, as some hold. Our names are written in heaven when we become a child of God, when we are born again, born of water and the Spirit.

The Pharisees held that the common people, who followed Jesus, were "cursed". The Holy Spirit enters the heart of the believer when he is harmless and childlike, a new born "babe", when he is regenerated. In our study of the "Work of the Holy Spirit", let us search for the principles of regeneration, temptation, persistent resistance to sin, triumph, protection, preaching, healing, deliverance or salvation, liberty, parabolic method, miracles.

Going on with our study, let us note: another Spirit-Endowed man of God mentioned in Luke two. Simeon: The occasion was when the mother appeared in the temple at Jerusalem with Jesus and with an offering for the child Jesus according to Exod. 13:2, since sacrifice was to go with the presentation. "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both

of man and of beast: it is mine." Levit. 12:8, "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean".

This sacrifice was for presentation under the law. Simeon was "just." He was righteous, balanced in soul. He did right not only because it was right to be right; it pleases God when men and women choose the right. Simeon was devout, he was consecrated. He was fervent, more fit for heaven than for earth. Wouldn't it be wonderful if we would live that way? Simeon was hoping and waiting for the Messiah to come. (His first coming). Are you and I hoping and waiting for Him to come? (at His second coming).

This man was a very true type of a Jew. Are we a true type of a Christian? The Holy Spirit played an active part in his life. Does He control your life and mine? The Spirit exercised a definite temporary part with Simeon, pointed out Jesus at the proper place. The Holy Spirit was permanent as given in Luke 2:25; but the act of pointing out the child was temporary. In conclusion we bring some references for our edification. Gen. 46:30 "And Israel said unto Joseph, Now let me die, since I have seen

thy face, because thou art yet alive". Israel was ready to die and go hence.

Also the apostle Paul, Phil. 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:" "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God", Isa. 52:10. "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", Jno. 3:16. You and I can so live that we are ready for heaven, if we only will to do His Will. If we would only learn that we are all sinners, "saved by grace", through faith in Him.

We have universal opportunity to be saved in Him. Luke 3:5-6, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God." Isa. 9:2, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles", Isa.

42:6. Matt. 4:16, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem", Isa. 8:14.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein". Hosea 14:9. Matt. 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh".

To be Continued.

Bro. Wm. Root,
Great Bend, Kansas.

Can the Members of the different Denominations Commune together at the Lord's Table? They cannot, because:

1. They are not of the same mind. "Schism in the body" makes Communion impossible. Communion, among those of the different denominations, is to have "schism in the body" and therefore it is not Communion.

2. Communion is agreement, 2 Cor. 6:14-16. Communion among those of the different churches is to feign agreement in disagreement.

3. The Scriptures say, "One

Lord, one faith, one baptism", "the faith once delivered to the saints", and the one original baptism before Communion, after the original model. Communion, among those of different churches, implies many faiths and many baptisms

4. In the institution of the Communion by our Savior and in the practice of the primitive Church, it was associated with feet-washing and the Lord's Supper. All Churches do not believe in this order. Communion among those of the different churches would force one of two things: either the divine order and union of services would have to be put asunder, or some would have to practice what they do not believe. "Whatsoever is not of faith, is sin", Rom. 14:23.

5. At the original Communion, which is the pattern for all time, none were seated at the Lord's table but Christ and His disciples. "Now when the even was come, he sat down with the twelve", Matt. 26:20. Open Communion among those of the different churches is a violation of the authority and example of the original Communion.

What Open Communion Does:

1. It disarms the church of all right of judgment as to the fitness of her communicants. This places the individual over the church. The Gospel places the church over the individual.

2. It robs the church of the right and power of self-protection against

the evils from without, which she aims to guard against from within.

3. It establishes no standard of qualification, or fitness, preparatory to the Communion, more than a conscientious profession and membership in a society bearing a religious name.

4. It sanctions any form of baptism as Scriptural, as baptism relates to membership and membership qualifies to Communion, whether it be the form they practice or the form they oppose.

5. It sanctions the form of doctrine of the different churches as valid, however widely it may differ in sentiment and practice.

6. It feigns a union in heart and life, of those who live irreconcilably opposed to each other, in the practice of their religion.

7. It virtually robs a church of her discipline, or cripples her fatally in its application. To illustrate: A member commits an offense, so grave as to be disowned, but without making reconciliation, he unites with another church. Now when the door is open and all members of good standing in other churches are invited, the same unreconciled party comes forward, without restraint, to the church from which he was disowned and deliberately does that which was refused him before his expulsion. He does it, not because he is in fellowship with them, but because he is in good standing

where he now holds his membership. Such practice renders all discipline powerless and takes all judgment, as to fitness, out of the hands of the church and places it into the hands of the individuals, irrespective of the relations he sustains to the church, holding the service. You say, by expulsion, he is not fit to be a member of your church, but according to the rule of "open Communion" he is fit to commune with you. Why exercise judgment absolutely, as to whether he is entitled to membership, that upon which the Communion depends and not as to the Communion also?

8. The Gospel forbids: carnal warfare; brother going to law with brother; secret and oath-bound organizations; the manufacture, sale and use of intoxicating beverages. But under the rule of "open Communion" the holding of these sacred Gospel principles is inoperative and worthless. Those who hold them and those who hold them not, are admitted on equality at the Communion table.

Finally, why should those who differ so widely in faith and practice, attempt to commune together around that altar, the approach to which stands as a test of Christian union? Why differ in so many other points of doctrine and feign a union here? Is not union in faith, in heart, in life all essential to Scriptural Communion? Selected.

NEWS ITEMS

NORTH CANTON, OHIO

The Orion congregation, the Lord willing, is planning on having a series of meetings beginning Aug. 31 and closing Sept. 13, with a lovefeast on Sept. 12. Pray for these meetings and come to worship with us. Bro. Hayes Reed of Modesto, Calif., is our evangelist.

We also plan a harvest meeting on Aug. 16, with Bro. David Ebling as the speaker. We of the Orion congregation are thankful for the blessings that we have had throughout the year thus far, although we still have some sickness in the Congregation. We held our spring lovefeast in May with a fair attendance, at that time the Brethren of this district came and advanced Bro. Lester Senften to the Eldership.

Bro. Alvin Silknitter, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren church met in quarterly council, Bro. David Skiles opened by reading from Eph. 5:1-33 and led in prayer. Our Elder, Vern Hostetler, took charge of the business which was conducted in a christian manner.

It was decided to have the Harvest Meetings at the Plevna church, instead of alternating with the Midway church as in previous years. The Lord willing, we plan to

have our Harvest meeting on Sept. 13. Bro. Harley Flory, from Pleasant Ridge congregation, is to bring us the Harvest meeting services. There will be preaching in the afternoon also. We heartily invite all those who can, to come and fellowship with us during this meeting. As a closing hymn we sang no. 210 and Bro. Levi Miller offered the closing prayer.

Sister Lois Chupp, Cor.

OBITUARIES

ALBERT LANTZ

Son of Christian and Barbara Shrock Lantz was born Nov. 24, 1872, near Plevna, Howard Co., Ind. He died in the Logansport Hospital Feb. 25, 1959, aged 86 years, three months and one day. He had suffered a fractured hip two weeks before.

Bro. Lantz accepted Jesus Christ as his personal Lord and Savior and identified his fellowship with the Dunkard Brethren at Plevna. With this fellowship he lived faithfully till his death.

On Mar. 17, 1907 he was united in marriage to Lydia Kendall Strebin, who preceded him in death June 12, 1954. To this union were born three sons and two daughters: Burl Lantz, Peru; Myron Lantz, Wabash R. 3; Dwight Lantz, Kokomo R. 3; Mrs. Iona Rush, R. 1 Amboy, and Dorothy, who died in infancy. He leaves a step-daughter, Mrs. Esther Sommers, R. 4 Koko-

mo; Mrs. Myrla Mast, a step-daughter, preceded him in death.

Bro. Lantz was the last member of a family of eight children. He leaves to mourn his departure: his family, 15 grandchildren, 26 great-grandchildren and many other relatives and a host of friends.

When the silver cord is fraying
And the voice must soon be still,
Loving ties are tensed to breaking
Bowling to the Father's Will.

When the curtained doors have
welcomed
Life's beginning, not it's end,
And we grope in tearful silence
It is then we need a friend.

ISAAC CLINGENPEEL

Bro. Clingenpeel was born near Bennetts Switch, May 7, 1870, the son of Nathaniel and Ellen (Anstine) Clingenpeel. A cabinet-maker, he lived in that community all his life. He died in the hospital, May 4, 1959, following a paralytic stroke, at the age of 88 years.

He was married to Carrie Alice Reel, who died in 1944. He was later married to Marguerite Clingenpeel, who preceded him in death. Survivors are two daughters: Miss Hazel Clingenpeel, Kokomo; Mrs. Eva Sollors, Gary; three grandchildren and one great-grandchild. Two sons and a daughter are deceased.

Funeral services were held at the Plevna Dunkard Brethren church, with Bro. Paul Reed officiating, as-

sisted by Bro. Clarence Surbey. He was buried in the Crown Point Cemetery, Kokomo, Ind.

MISS LEONA PEARL LORENZ

Was born to Peter and Clara Kendall Lorenz Jan. 4, 1910, the second oldest child of nine children. She was born in Howard County, Ind., and came with her parents to Harrison Twp., Miami County, where they lived until they moved into Wabash County.

This year she went to the Dunkard Brethren Conference in California. While there she became ill and was flown back to Indiana and taken to Marion Hospital, where she died of cerebral embolism, June 17, 1959, aged 49 years, 5 months and 13 days.

In early life she saw her soul's need and made choice of life's fullness, in accepting Jesus Christ as her personal Savior and Lord of life. She chose to identify herself with the Dunkard Brethren at Plevna, as her church home for fellowship and growth. She was unquestionable in purpose, righteous in spirit, just in life's appraisals, walking humbly towards God, kind, gentle hearted, true in private life and lovingly accepted her task and did it cheerfully.

Her father and one sister, Nancy, preceded her in death. She leaves to mourn her passing: her mother, Clara Kendall Lorenz, Greentown R. 2; four sisters, Mrs. Opal Sal-

lee, Kokomo; Mrs. Naomi Surbey, Amboy R. 1; Mrs. Almeda Strayer, Fairfax, Va.; Mrs. Elma Parker, Peru R. 1; three brothers, Raymond, Goshen R. 2; Paul, Dallas Center, Iowa; Pete, Jr., Amboy R. 1 and many relatives and friends.

Funeral services were conducted June 20 at 10 a. m. from the Plevna church, with Eld. Vern Hostetler officiating, assisted by Bro. Harley Rush. She was laid to rest in the Kendall cemetery.

RONALD WAYNE RUPP

Ronald Wayne Rupp, son of Henry and Margaret Rupp, was born April 29, 1942 and departed this life in the Williams County General Hospital, July 12, 1959, aged seventeen years, two months and thirteen days.

Most of his life he lived in Williams County, Ohio, making his home with his grandparents. He was employed in construction work during the summer months but had planned to return to the North Central High School, where he would have been a senior, this coming fall.

On Sept. 25th, 1954 he accepted Christ as his personal Savior and was received by christian baptism into the fellowship of the Dunkard Brethren Church and to this calling remained faithful until overtaken by death. Ronnie was always lively and cheerful and will be seriously missed by all who knew him.

His mother preceded him in death in January of 1943. Surviving are his father, one brother, Nelson, of Pioneer, his grandparents, Oscar and Stella Rupp of Pioneer and Harve and Bernice Throne of Alvordton and a host of other relatives and friends.

Funeral services were conducted in the Thompson Funeral Home, Pioneer, Ohio, at one P. M. and two P. M. at the Pleasant Ridge church, by Elder Vern Hostetler, assisted by Eld. Edward Johnson. Burial in the Floral Grove Cemetery at Pioneer.

The Master spoke in His tenderest voice

To one of His children dear,
"Your life though 'twas short

'Tis enough", He said,

"I have treasures untold up here".

"You'll be missed, you know",
the Master said,

"But I'd have them not to grieve.

There is a home for the faithful
and true

And joys eternal with me".

He said, "I know the road was
short,

That you traveled there below,

But led by faith and not by sight,

The Father wills it so".

"So bid farewell to those you
love,

The time will not be long,

Tell them each to faithful be

So as to gain that home above".

Ruth St. John, Cor.

THE GROWTH OF LOVE

Webster's new illustrated dictionary defines love as a strong, deep feeling of attachment, great affection, passionate attraction, and ardent affection, especially for one of the opposite sex. This is natural human love.

Worldly men, and often professing christians, too, find it very easy to love those who are popular and talented, those who have more than average physical attraction, and those who love them. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:46.

A popular song goes something like this, "Love and love alone is what the world is searching for." And why can't the world find it? Romans 8:7 gives us the answer: "Because the carnal mind is enmity against God: for it is not subject of the law of God, neither indeed can be." "He that loveth not knoweth not God; for God is love", I Jno. 4:8.

When we are truly born again God places within our hearts a love similar to that of His own for His erring children. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God", Eph. 3:19. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God", I Jno. 4:7.

Such a love sees beyond the outer shell of man, who would despitefully use us to the soul of such a one. We are able to love the unlovely and the unloved.

An evangelist told the story of a wealthy lady, who in a meeting one night declared her love for a woman whose hair was matted to her head, whose teeth were stained, and whose clothing was literally crawling with vermin. Undoubtedly this poor creature was as filthy morally as she was physically. We can well imagine that it had been a long time since anyone had told her that they loved her. Is it any wonder then that she should say, "If you love me, kiss me"? Ordinarily, we would shrink from any contact with such a person, and yet this wealthy lady, with a love that was truly Christlike, could put her arms around the woman and prove her love by kissing her.

Have we ever told anyone in our church that we love them? Have we ever said to those who are cold and indifferent, those we know are being defeated in their Christian lives, "I love you; I am praying for you"? Or do we just leave that for the preacher? We take so much for granted, and then when someone has gone on, we wish that we could have proved our love for him.

Stephen was appointed to look after the material interests of the Grecian widows, yet he did much more than that. "And Stephen, full

of faith and power, did great wonders and miracles among the people", Acts 6:8. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep", Acts 7:60. How was this first Christian martyr able to make this request? It was because of his Christlike love for his enemies. When Jesus, our blessed Lord, was crucified on the cross so long ago, His prayer was "Father, forgive them; for they know not what they do", Luke 23:34.

Human love is imperfect because it is not all-inclusive. It is human nature to set up the barriers of race, color, and creed.

"For God so loved the world", Jno. 3:16. It does not say that God so loved the white people, or the rich, or the high, or the intellectual. He includes everyone, even the vilest of men. "Let love be without dissimulation (or pretense)" Rom. 12:9. "And above all these things put on charity, which is the bond of perfectness", Col. 3:14. The growth of love that we want is from the imperfect love of man to the perfect love of Jesus.

The following quotations are taken from "How to Live the Victorious Life," by an Unknown Christian: "Toward the close of His life Jesus said, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one an-

other. By this shall all men know that ye are my disciples, if ye have love one to another", Jno. 13:34, 35. In Romans 13:10 Paul reminds us that love is the only thing which enables us to obey God, "Love is the fulfilling of the law."

"The point is, Can an imperfect man or woman have perfect love? The Father's love is perfect. The love wherewith Christ loved us is perfect. Romans 5:5, "The love of God is shed abroad in our hearts."

"Our Lord said, 'I have declared unto them thy name, and will declare it', that includes you and me—that the love wherewith thou hast loved me may be in them, and I in them", Jno. 17:26.

Here, then, is the secret of it all. Perfect love is surely possible, but only possible when Jesus Christ Himself—God Himself who is love—comes to dwell in our hearts.

John, the Apostle of love, told us this long ago: "If we love one another, God abideth in us, and his love is perfected in us", I Jno. 4:12.

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect", I Jno. 4:16, 17. It is therefore as clear as day that if we desire perfect love we can get it by having Jesus Christ—who is love—filling our whole being and not just a corner of our hearts.

"As we have grown in love, all

impatience is driven away. There is no room for unkindness. Jealousy is gone. Boasting and self-assertion disappear. Pride does not get a foothold in the heart. Folly departs as well as selfishness. Anger and wrath will not be seen. Brooding over so-called wrongs will be no more. Malice and all uncharitableness are not found in the heart. Complaining will not be heard. Mistrust will not destroy fellowship. Despair, anxiety, despondency go.

If 'perfect love' casts out this great procession of sins, and fills our entire being, we might well cry out in an ecstasy of thankfulness and delight. 'To me to live is Christ'—and Christ is love.

Is the standard too high for us poor mortals to reach? Jesus tells us: "Be ye therefore perfect, even as your Father which is in heaven is perfect", Matt. 5:48.

If any little word of mine

May make a life the brighter;

If any little song of mine

Will make a heart the lighter;

God help me speak the little word

And take my bit of singing,

And drop it in some lonely vale

To set the echoes ringing.

If any little love of mine

May make a life the sweeter;

If any little care of mine

May make a friend's the fleet.

If any little lift may ease

The burden of another;

God give me love and care and peace,

To help my toiling brother.

Arlean Leibert in

Christian Monitor

"IF I HAD PRAYED"

My voice shalt thou hear in the morning. Psalms 5:3.

Perhaps the day would not have seemed so long,

The skies would have not seemed so gray,

If on my knees in humble prayer

I had begun the day.

Perhaps the fight would not have seemed so hard—

Prepared, I might have faced the fray,

If I had been alone with Him

Upon my knees, to pray.

Perhaps I might have cheered a broken heart

Or helped a wand'rer on the way.

If I had asked to be a light

To some dark soul today.

I would remember just the pleasant things,

The harsh words that I meant to say

I would forget, if I had prayed

When I began the day.

I think I could have met life's harder trials

With hopeful heart and cheerful smile,

If I had spoken with my Lord
Just for a little while.

And, if I pray, I find that all is
well;

All care at His dear feet is laid,
My heart is glad, the load is light,
Because I first have prayed.

—M. Joyce Roder.

MEDITATION ON THE AGAPE OR LOVEFEAST

Cont'd from Aug. 1 Issue.

The example of Jesus and His commanding the supper, by conditioning happiness upon the keeping of it, when known John 13:17, the practice of the church in the apostolic age, 1 Cor. 11: 2 Pet. 2: 13; Jude 12, and the practice of the church during the early centuries, are sufficient reasons that the feast of charity should be practiced to-day. See Luke 12:37; 22:15-16, 29-30; Rev. 19:7-9. Observe that of all of the ordinances set in the church, the supper is the only one strictly typical.

In connection with feet-washing and the Lord's supper, immediately after the supper was eaten, Jesus instituted the bread and the cup. Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it, and brake it". Luke 22:20 and 1 Cor. 11:25 state, in almost the same language, that the cup was after supper. So it is clear that the Lord's supper and the bread and the cup, are two separate in-

stitutions and that the bread and the cup should be observed right after the Lord's supper. The supper pointing forward to the marriage supper of the Lamb and the bread and cup commemorating the sacrifice of Jesus. The institutions are different both in character and purpose.

Jesus called the bread His body and the cup the New Testament in His blood, Luke 22:19-20. Paul explains further and states interrogatively that the bread is the communion of the body of Christ, and the cup is the communion of His blood, 1 Cor. 10:16. The bread and cup, called the Communion, are regarded as emblems of the broken body and shed blood of the blessed Redeemer. Therefore, as often as they are observed the followers of Jesus do show forth His death.

The service of Feet-washing, the Lord's Supper and the Communion were all instituted by the same teacher, at the same time and with about the same authority. He said of them, "If ye know these things, happy are ye if ye do them". Isn't that enough? Isn't it a serious matter to separate what God placed together? Who would presume to put asunder what God hath joined together? Who would separate the Communion from the other ordinances with which it was given? There is but little to be said, from the standpoint of command, in fa-

vor of the Communion that cannot be said with equal propriety, in favor of feet-washing and the Lord's supper.

The Christian salutation. A salutation is any form of address, in which there is an expression of respect and good will. Many forms of salutation are in practice by the nations. Jesus taught that the exchange of common salutation is right, and He makes it the duty of Christians to do the same. Matt. 5:47 says, "And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same?"

But the Christian salutation is a "holy kiss", a "kiss of charity". It was commanded by Paul and Peter, Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14. Paul commanded it to three local churches and Peter commanded it to the saints in general, showing that it was intended to be the form of salutation among Christians in all lands. That it is a "holy" kiss confines it to the people of God and makes it a part of His service; it is sacred, to be sacredly observed. It is infinitely above the mere customary salutation.

The foundation and center of the Christian religion is charity, love. How fitting that the form of salutation among the disciples should be the kiss of charity, of love, of peace. How inconsistent the practice among those who know not the

love of God. How ridiculous the kiss among traitors and hypocrites. But how divinely becoming among the children of God. So after the command was given, Paul instructs that the letter be read to "all the holy brethren", 1 Thess. 5:27.

The Brethren have always, from their very beginning, practiced this form of salutation. It is in common practice today in most of the branches. It is held as one of the sacred institutions of the Word, to be kept by the people of God in all ages and in all lands.

From the writings of H. C. Early

FOXES' CHRISTIAN MARTYRS

THE REFORMATION IN ENGLAND UNDER HENRY VIII

We have read about Martin Luther, who tried to make things better in the church. He was living in Germany at this time, and was writing and preaching against the pope, bishops and clergy, for not ruling the church according to the Bible. It was against this teaching of Luther's that Henry VIII had written the book, for which the pope made him "defender of the faith". Henry had no love for the reformed church and when he turned against the pope, he had no thought of setting it up in England.

But it happened about this time that Thomas Cromwell, who had

been in Wolsey's service and had become secretary to the king, found an old law of England, which said that anyone who set the pope's authority above the king's could be punished by imprisonment and loss of lands.

THE KING BECOMES THE HEAD OF THE CHURCH

To please the King, the clergy joined in a petition asking him to call himself supreme head of the church. This Henry agreed to do; and parliament passed laws which put an end to the pope's authority in England. The Act of Supremacy, as it was called, made the king head of the Church of England.

Sir Thomas More was the foremost Englishman of the time. He was a good and just man, who served his king and country faithfully. He succeeded Wolsey as lord chancellor. When the king asked him to acknowledge the children of Anne, as lawful successors to the throne he agreed to do so, because he knew that the king and parliament had a right to settle this matter as they pleased; but when he was asked to swear that Anne was Henry's lawful wife and that Henry was the rightful head of the church, he refused to do so. So he and bishop Fisher of Rochester were sent to the Tower, charged with high treason and their heads cut off with the executioner's axe. In those days it was but a single

step from a palace to the headsman's block.

SUPPRESSION OF THE MONASTERIES

There were in England in 1536 more than six hundred monastic houses. Here dwelt men and women, who had taken the three vows of chastity, poverty and obedience. To obtain money, Henry now decided to put down all the small monasteries and seize for his own their lands, their buildings and everything they contained. He said that his reason for doing so was, that the monks and nuns who lived in them had become very wicked. They were therefore turned out of their houses and Henry took their lands and money.

RIOTS AND DISORDERS IN ENGLAND

In the north of England the poor people had received so much help from the monks and nuns that when the monasteries were put down they rose in rebellion. This rising was called the "pilgrimage of grace" because it was done in the name of religion. A banner was carried before the rebel hosts, on which were displayed the five wounds of Christ. The king found it hard to put down the revolt. But he pacified the people with promises, which he never kept and then seized the leaders and put them to death.

A TYRANT KING

Henry had by this time crushed out the old English freedom, which had been obtained from other kings. The lords could do nothing and the house of commons was filled with men who were chosen by the king's council. Henry had power both as head of the church and as ruler of the land. Everyone seemed to be afraid of him, for his minister Cromwell sent out spies and no one felt safe.

As time went on Henry wanted more money; so he and Cromwell hit upon a plan for doing away with the large monasteries, as they had done with the smaller ones. They could not do this without giving a reason; so they said the monasteries were places in which much evil was done and that those who lived in them were idle and wicked. Parliament did not agree to all this at once. It is said that Henry sent for a leading member of the house of commons and laying his hand on the man's head said, "Get my bill passed by tomorrow, little man, or else by tomorrow this head of yours will come off". It is needless to say, with such an inducement the bill was passed next day and the work of destruction began.

The monastic building throughout England were stripped of everything of value and left in ruins. The windows of stained glass were broken, images thrown down, bells

melted and cast into cannon and valuable libraries torn up and sold to shopkeepers for wrapping-paper. Even Becker's tomb in Canterbury, after he had been four hundred years in his grave, was broken open and the valuable jewels and rich offerings seized by the king. Most of the money obtained in this way was spent in pleasure, though some of it was used in building warships and new cathedrals.

TRANSLATIONS OF THE BIBLE

The most important thing that Henry did was to order the Bible to be translated into English. The last translation had been made by Wycliffe; but the language had greatly altered since then, and people did not understand many of the words that were used in it. The Bible was therefore translated into English, because the king thought that it would teach them to take his side against the pope. In 1526 William Tyndale printed part and ten years later Miles Coverdale printed the whole of the Bible. A copy was ordered to be placed in every parish church and to be fastened with a chain, so that no one could carry it away.

CATHERINE HOWARD -
THE SIX ARTICLES
OF RELIGION

After Cromwell's death, Henry married Catherine Howard, the beautiful niece of the duke of Nor-

folk. She was a Roman Catholic and Henry at this time passed a law against Protestants. On one occasion a cart carried six men to execution; three of them were Roman Catholics, who refused to own the king as head of the church, and three were Protestants, who refused to believe all that the king ordered to be taught, in what is called "The Six Articles". These were

1. The real presence of the body and blood of Christ in the bread and wine in the holy communion;
2. In the communion, the bread only was to be given to those not priests;
3. Monks and nuns must remain unmarried;
4. Private masses should be said;
5. Priests should remain unmarried;
6. Confession to a priest was necessary to salvation.

O OBEDIENCE

There are two kinds of obedience, willing and reluctant. When the Lord Jesus performed various of His miracles, those who assisted Him at His directions, were willingly obedient. When the people were making merchandise of sacrifice material in the Temple, our Lord drove them from the Temple. They were reluctant in their obedience. What motivates your obedience to Christ? Circumstantial compulsion or love's constraint? You may bow your knees to Him now in worship. You will have to bow your knees to Him in honor when He is King, if you refuse

Him now. Love "doth not behave itself unseemly" and willing obedience to Him is very "seemly."

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you", Matt. 5:44.

Most every life when understood
Has something in it really good,
Sometimes that good is hidden
away
And never comes out on display.

A timid life sometimes will hold
Abundance of the purest gold,
Requires the help of those who
know

To aid that life to bloom, to grow.

WHAT WILL WE REAP?

Gal. 6:1-10, "He that soweth to the Spirit shall of the Spirit reap life everlasting".

O, ye who seem to see no fruit now, go on! . . . Some day, in yonder heaven, you will know what this promise means, "I have covered thee in the shadow of mine hand, that I may plant the heavens". Some day, as you see the avenues of glory planted with the trees of righteousness and blooming with the flowers of Paradise, an angel voice by your side may tell you, that these were the sowing of years of faith and patience; these were the seeds of faith and prayer, of sacrifice and obedience; that you planted long ago.

Pray on, beloved. You are planting seed in heavenly soil, and some day your rapturous soul will embrace the answer.

Suffer on, patient soldier of the Cross. It may . . . not be given to you to preach the gospel; . . . yours is to stand bravely, truly, in the ordeal of pain, misunderstanding, irritation, uncongenial surroundings in the household, in the business office, in the place of terrible temptation. Be true. You are sowing to the Spirit, and some day you will reap the flowers and fruits of glory.

Sel. by Sister Jeanette Poorman

DETERMINATION

There's always something waiting to deter you on the way,
There'll always be some obstacle to
to cause you some delay,

There'll always be somebody who
will try to hold you back,

There'll always be an enemy, just
waiting to attack,

There'll always be that other job,
to claim your precious hours,

There always will be something that
will rob you of your powers.

Unless you're single-minded,
knowing what you want of
life,

Unless your strength is equal to
the endless stress and strife;

So fix your purpose, take the road
prepared for every bend,

And then with *determination* you
will get there in the end.

Sel. by Martha Shaffer

NOTICE

GOSHEN, IND.

The Goshen Congregation will hold their Harvest Meeting on Sunday, Sept. 4, with Bro. Dean St. John as the speaker. Our Revival Meeting will begin Oct. 4, with Bro. James Kegerreis as the speaker.

Mrs. Maurine Carpenter, Cor.

SPEAK KIND WORDS

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh! how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smooth down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A girl cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will their influence be upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves, and

soothe and quiet and comfort the hearer. They make all the better elements of nature come trooping to the surface. They melt her stubbornness. They arouse an appreciation of better things.

Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day—to the beggar who knocks at your door; to the one who has almost lost hope; to all. Remember, kind words can never die.

—Exchange.

IT SEEMS SO

Men often feel that if they follow their best knowledge and do the thing which seems right, God's approval must be on them. But human judgment and knowledge are often at fault. "There is a way that seemeth right, . . . but the end thereof are the ways of death." A wise man does not take from the medicine cabinet a bottle that seems to be the right one; he makes sure. A thousand times more fatal in the realm of the spirit are the mistakes we make when, in rejecting revealed truth, we take the course that seems best to us.

A church under the Lordship of Christ will continue to feed the hungry, clothe those who are cold, care for refugees, carry the Gospel to those who do not know Christ.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1959

PRIMARY LESSONS

Sept. 6—Elijah finds a Helper. I Kings 19:4-21.

Sept. 13—A Woman who was kind to Elisha. II Kings 4:8-11; Matt. 22:34-39.

Sept. 20—Elisha returning a Kindness. II Kings 4:18-22, 27-37.

Sept. 27—(Review) Showing our thanks to God. II Cor. 9:6-13.

ADULT LESSONS

Sept. 6—The Service of Footwashing. John 13:1-17.

1—What characteristics should we possess to truly benefit from washing one another's feet?

2—What are some requirements to be happy in the Lord?

3—What happiness are they missing who refuse to do "these things"?

Sept. 13—Christ reveals who should betray Him. John 13:18-38.

1—Since Judas was a thief and had already agreed to betray Jesus, what is the meaning of the words, "and after the sop Satan entered into him"?

2—Do we possess enough love that all men will know we are Christ's disciples?

3—How can self-confidence be a hindrance rather than an asset to us?

Sept. 20—The Comforting Words of Jesus. John 14:1-14.

1—How can we know that we are in full fellowship with Christ?

2—Is there any danger that we might misinterpret what Christ's works consist of?

3—Is the promise in verse 14 given to everyone?

Sept. 27—Teaching of the Holy Ghost. John 14:15-31.

1—What is the condition on which we can have the Holy Spirit?

2—Will the comforter bring to our remembrance appropriate scripture when the occasion arises?

3—In what way can we behold Christ in our Spiritual vision?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER 1959

OBEDIENCE

Memory verse, Rev. 22:14, "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city."

Tues. 1—Josh. 11:6-20.

Wed. 2—Ex. 19:3-13.

Thurs. 3—Acts 5:17-32.

Fri. 4—Rom. 5:12-21.

Sat. 5—James 1:12-27.

Memory verse, Matt. 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Sun. 6—I Sam. 15:10-31.

Mon. 7—Gen. 6:9-22.

Tues. 8—Heb. 5.

Wed. 9—Eph. 5:1-17.

Thurs. 10—2 Thess. 1.

Fri. 11—Jno. 14:15-31.

Sat. 12—Jno. 7:1-17.

Memory verse, Rom. 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Sun. 13—I Jno. 2:8-17.

Mon. 14—Luke 5:1-11.

Tues. 15—Deut. 5:22-33.

Wed. 16—I Kings 3:5-15.

Thurs. 17—Matt. 21:1-17.

Fri. 18—Eph. 6:1-12.

Sat. 19—Prov. 1:20-33.

Memory verse, Jno. 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Sun. 20—II Kings 18:1-12.

Mon. 21—Heb. 2.

Tues. 22—Gen. 22.

Wed. 23—Jno. 15:1-17.

Thurs. 24—Rev. 1.

Fri. 25—I Sam. 12:11-25.

Sat. 26—Matt. 7:13-29.

Memory verse, Matt. 12:50, "For whosoever shall do the will of my father which is in heaven, the same is my brother and sister, and mother."

Sun. 27—Rom. 6.

Mon. 28—Heb. 11:8-16.

Tues. 29—Phil. 2:1-13.

Wed. 30—I Peter 4:11-19.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STRICT HONESTY

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully", Psa. 24:3-4. One's honesty may strictly be divided into at least three parts: my honesty with men, my honesty with myself and my honesty with God. Each of these must be followed in order to have clean hands and a pure heart. Deceitfulness and vanity are characteristics of mortal life and are often used as means to an end, but either one does not come from a pure heart.

Honesty in the sight of men can be practiced only by a strict control of oneself, especially when there is so much dishonesty around us. There is no harm in agreements but we should honestly keep them. Honesty in our dealings, with weights and measures, has been commanded by God throughout the entire Bible. Certainly the individual possesses no part of honesty who does not always strive to re-

pay what he has borrowed. Can people depend upon the trustworthiness of our speech? Do we work honestly only when others are watching, or do we always work reasonably from a pure heart? If our lot is paying others for their services, is it fair and prompt according to what is due them?

"Be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1:22. Our honesty will be judged by how and what we do, not by the excuses we make for ourselves. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do", Heb. 4:12-13. In the light of this Scripture, what could one even hope to gain through dishonesty? God's Word is law and it is up to each of us

individually whether we will receive the blessings or the curses of this law.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded", Jas. 4:7-8. We can be fully assured that God will be honest with us, under all circumstances. There is no reason for us to be otherwise with God, for it is impossible to deceive Him. If God is mightier than we are, if God understands conditions and results of man's living better than we do, if God has made us valuable promises and if God is able to fulfil His promises: then, dear reader, why not submit yourself unto God? Is it helpful and honorable to be in the presence of truly great men of this earth? Will it not be very helpful and very honorable to be in the presence of God?

Let us meditate a moment upon the many promises we make, from time to time, in this life. Is it not of great value to us, to keep each one of these promises; if not, we should not have made them. Of what values are the keeping of our promises unto Almighty God? An honest man is true in his business dealings. An honest man stands for righteousness and truth, though the popular practice is to the contrary. Most of us come in

contact with too much ungodliness unwillingly to allow business gain to lead us into any ungodly ways or impressions.

An honest man deals honestly with God, as well as with men. A man who has a record of upright dealings with men, yet fails to serve God and keep all His commandments, cannot be considered honest. Many without thinking, act as though God could be mocked. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap", Gal. 6:7. Honesty, to be genuine, acts upon principles and is moved by an inward love of that which is right and true. Honesty is a condition of living, that we may always be in full fellowship with God and man. Can a man control himself? His degree of honesty toward God and man will reveal the answer.

CHURCH GOVERNMENT

In regard to the above named subject, let us notice that there are a number of theories advocated in time past, as well as at the present day, for Church government. It is that form of Church Government that is in harmony with the Gospel, that we wish to notice or point out in this article. To the writer the "Dunkard Brethren" form, which is the same form adopted by the Church long ago, the Conservative "German Baptist Brethren" or the "Church of the Brethren" form,

comes nearer to the Scriptures than any other which we can find.

To substantiate this fact is the purpose of our discussion of this proposition, and we believe it can be done by the Holy Scriptures. Let us now note some of the theories of Church Government. First, The doctrine of Erastianism, which holds that the Church was without external organization. The writer could not accept that theory for a single moment, for the Gospel plainly teaches that Christ organized a working body of believers, human beings, and gave them instructions for preaching, saving souls, settling difficulties and carrying out the work of the Kingdom, which He called the Church. See Matt. 10:1-8, 16:18-19; 18:15-18; Luke 10:1-11.

While the Church is an organism of God, it is also made up of organization, organized by Christ Himself, placing officers in it, using human instrumentalities. Second, there is the prelatical theory, holding firmly to apostolic succession, this is not to be considered if we adhere to the Scriptures. Third, There is the popish theory, which is still more repugnant to the Scripture than either of the two named above. Fourth, There is Congregationalism, which holds that the governing body or power is in the organized congregation, and that each worshiping assembly is complete in itself and independent in it-

self, without any governing head or Conference. This form as stated would lead to individualism, which is not Scriptural, not in harmony with the apostolic Church, as recorded in the fifteenth chapter of the Acts of the Apostles.

Fifth, By elimination of the errors of the above forms of government, according to Scripture, we come to the Brethren's own firmly-grounded scriptural doctrine of Church Government, which is, the local congregation is the unit of power, transacts its own affairs, decides upon the necessary qualifications of membership, has power of excommunication, and every member, male and female, has a right to vote. However, the local congregations are all under the supervision of the governing head, the visible Church or Conference. The visible Church is the entire body and is one in the sense that the smaller part, the local congregation, is subject to a larger, the Church District; and the larger, the District, is subject to the whole Brotherhood.

Hence, we have in our Church Polity, on pages 18-19, under "Government" the following: "This government is maintained through General, District, and Local Church Conferences. In our Government Bishops or Elders are the highest permanent officers, and these are to be followed in their advise and teaching, only so far as

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they follow Christ. Therefore, all Elders present at General Conference constitute the Standing Committee, and these with all Ministers and Deacons present, are the voting body of Conference. General Conference adopts rules to govern in its deliberations and in the conducting of its business. General Conference exercises original jurisdiction in matters that may originate in its body, and appellate jurisdiction, in matters of a general nature that may be sent up to it from the local churches through District Conference. Decisions made by General Conference shall be fully respected by the churches, until they shall be made void by the same authority".

The Brethren's form of Church Government has been so interpret-

ed as meaning that it is not legislative, but executive in its authority. Mr. Webster has given for the meaning of the word legislative - 1, "Giving or enacting laws". 2, "capable of enacting laws". 3, "Pertaining to the enacting of laws; suitable to laws; as, the legislative style".

Now, the question has been asked, Does the Church have a right to do anything for which we have no direct Gospel authority, either by positive command, or the general tenor of the Word? This question has been answered: Yes and no. Why? Our answer would be, We have laws, principles and doctrines of the Gospel that are God-given, made in the council chambers of heaven. Such need no legislation of man. Now note: the above answer, "Yes and no", while we do not have the right to change God's laws for the Church, where there is direct command as to carrying His Divine principles, yet we do have principles in the Gospel to be carried out where there is no direct, positive Word command, method or rule for carrying out such principles and yet are in the general tenor of the Word.

Hence, there are other Scriptures which give the Church the right to bind, make rules for the carrying out of those Gospel principles. But the Church has no right to bind upon anyone, as a principle, anything not in accord with the Word and the

Spirit of the Gospel of Jesus Christ.

At this point the clearest distinction must be made between Gospel laws or principles and means or rules for carrying them out. Hence our Government again, Polity page 18 par. 3, "General Conference exercises (makes rules, means to carry out) original jurisdiction in matters that may originate in its body, and appellate jurisdiction, in matters of general nature that may be sent up to it from the local churches through District Conference."

Unless a clear distinction is made between laws, or principles and means or rules for carrying out those laws and principles, we can not understand our Church Government, we are apt to make it legislative rather than executive in its authority. The word Executive means quoting Webster: 1. "In Government, executive is used in distinction from Legislative and Judicial. The body that deliberates and enacts laws is legislative; the body that judges, or applies the laws to particular cases is Judicial. The body or person who carries the laws into effect, or superintends the enforcement of them, is executive. It is our General Conference or the whole body at work, that carries the laws (of God) into effect, or superintends the enforcement of them. Hence our form of Government is executive.

Hence we call to our minds that Mr. Webster says the word Legis-

lation means: 1, "A bringing from—to bring". 2, "The act of passing a law or laws; enacting of laws; also, the laws enacted." Therefore we say the adopting of means, rules or regulations for carrying out Gospel principles, without Gospel rules given, should be done by a representative body of the Church. When such a body of the Church, moved by the Spirit of God, adopts a rule of action, not contrary to Divine teaching, all the members of the Church should walk according to the rule. It becomes the decision of General Conference. There is no other way to maintain the unity of the Church.

In our further discussion of this subject we wish to point out the dangers of adopting a Legislative form of government, rather than following an Executive form. We ask a question: Should we give our Elders (Standing Committee) authority over and above General Conference? We point out danger if this authority is given. Also our understanding of the fifteenth chapter of Acts is - That the apostles and Elders at the Jerusalem Conference did not supersede the whole congregation in formulating their decision and Minutes.

In our concluding remarks on this subject we wish to cover in detail the proceedings at that Jerusalem Conference, but before we take up that study we will point out those dangers, by giving our Stand-

ing Committee unlimited power of authority over General Conference.

To the writer it seems surely wrong according to Scripture. If such authority is given it would seem hopeless for any local congregation to insist or attempt to remain loyal. For we can plainly see that any attempt to rule the local congregations, by the Standing Committee alone, would give the whole Brotherhood no power or executive authority whatsoever.

Also there is danger of liberal presiding Elders of local congregations, who are a part of the Standing Committee, and should they be pleased to shift their responsibility at home, to the Standing Committee, then what? That way they can save face with their members at home. The Standing Committee then can rule from a distance and need not face the local members whom they oppose. Some might think that way would save trouble and opposition, but it would force liberalism upon the local churches, with the help of their own Elders, who are to see that the decisions of Conference are obeyed and enforced.

By a Legislative form of Government given entirely to Standing Committee, we fear some of our Conference decisions, such as no Television in our homes as well as some other things, would be hard to control or enforce.

We will leave our study of the

Jerusalem Conference for another article.

To be continued.

Bro. Wm. Root
Great Bend, Kansas.

NEW ITEMS

ASTORIA, ILLINOIS

The South Fulton congregation held council July 25, with Elder George Replogle presiding. All officials were retained for another year, including elder.

The Lord willing, we plan to have our Lovefeast October 17 and 18. Illinois will still be on Daylight Saving Time, so our services will be also. Saturday services at 2:30, Communion 8 P. M. All-day services Sunday beginning at 10 A. M.

Two letters were asked for and granted. Before council was dismissed, two sisters asked for the anointing services. Also at this time Elder Howard Dickey is convalescing at his home, after surgery at the Mayo clinic. May we hold these and all the unfortunate up at the Throne of Grace, for the benefit of their soul's salvation and a light to others.

At this time continue to hold Elder Howard Dickey at the Throne of Grace, that his body may be healed, if not contrary to Gods will.

May we each hold fast to the trust given us, whether we be leaders in the church or laymen. Some-

one is following us and we are leading them, sometimes unknowingly.

Martha I. Harman, Cor.

McCLAVE, COLO.

The Cloverleaf Congregation will begin our evangelistic meetings Oct. 4 and close Oct. 11, the Lord willing. The Lovefeast will be Saturday, Oct. 10, beginning at 10:30, with services all-day. Bro. Harley Flory will be the evangelist. All are invited to come and worship with us.

The District Meeting of the Third District will be held on Monday, Oct. 12, at this church, also.

Rosella Kasza, Cor.

ANTIOCH, W. VA.

The Ridge Congregation plans to hold their revival meetings from Friday, Sept. 18 to Sept. 27. The Lovefeast will be Saturday, Sept. 26. Eld. W. A. Taylor is our evangelist. Everyone is welcome.

Irene Harris, Cor.

WAUSEON, OHIO

The Lord willing, the revival meetings at the West Fulton church will begin on Sunday, Sept. 20, and continue for two weeks. Our harvest meeting will be Oct. 4, the last Sunday of these meetings.

Bro. Paul Myers of the Orion congregation will be our evangelist. We extend a hearty invitation to all to come and worship with us.

Leola Beck, Cor.

CUMBERLAND, MD.

The Broadwater church again experienced another Meeting and Lovefeast, with 81 surrounding the Lord's table. Bro. and Sister Paul Myers were here to labor for us and truly brought the Word of God. Five young souls were taken into the church by baptism and a Brother and Sister were taken back into church fellowship. Pray for these young ones that they will remain faithful and let us be examples for them.

I think I can speak for each of us when I say, we left the place with a greater desire to serve our Lord and Master more fully and live more closely to Him. Let us not store away what we have learned as past history, but let us live it in our everyday lives.

We thank those who could be with us and the visiting Ministers, who were in our midst. Pray for Brother and Sister Myers as they go into other fields of labor, that many souls will be won for Christ.

Sister Viola Broadwater, Cor.

LOVEFEAST DATES

Orion, Ohio - Sept. 12

Midway, Ind. - Sept. 19

Ridge, W. Va. - Sept. 26

Mt. Dale, Md. - Sept. 27

Walnut Grove, Md. - Oct. 4

Astoria, Ill. - Oct. 10

McClave, Colo. - Oct. 10

Mechanicsburg, Pa. - Oct. 11

REVIVAL MEETINGS

Walnut Grove, Md. - Sept. 7-20

Ridge, W. Va. - Sept. 18-27

West Fulton, O. - Sept. 20-Oct. 4

Goshen, Ind. - Oct. 4 -

McClave, Colo. - Oct. 4-11

CLEARVILLE, PA.

We have arranged for a ten day Revival meeting at Ward's church, from Sept. 25 through Oct. 4, with an all-day meeting on Oct. 4. Come and bring your friends as it will be a great help to us at Ward's and an inspiration to all. The Lord willing, Bro. Melvin Roesch from Mechanicsburg, Pa., will be our speaker. All services will be on standard time, with evening services at 7:30 o'clock.

We are hoping for souls to be added to God's kingdom. Come and worship with us that we may make this a meeting to be remembered and enjoy christian fellowship together. Let us abound in the work of the Lord, in as much as we know that our labor shall not be in vain with the Lord.

Owen Mallow, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren just experienced a wonderful feast of God's Holy Word. We were glad to have Bro. Millard Haldeman from Quinter, Kans., to come into our midst and hold a revival meeting, from Aug. 2 to 16. We feel sure he has done his part,

now it is up to us to put into practice the things we have heard. The seed has been sown and we feel it has come from God, through our dear servant and hope and pray, it may take root and bring forth fruit for the Master. May God's richest blessings go with Bro. Haldeman as he continues to preach the Word.

Here are a few thoughts gleaned from the messages Bro. Millard brought to us, may they help you to enjoy what we were privileged to enjoy for two weeks.

Col. 3: 1-17, The Higher Life. People are striving very hard to reach a higher life naturally, but how much more should we strive to get this spiritual life. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", Matt. 6: 33. The rattlesnake is very poisonous, his sting unattended means death. Satan's sting unforgiven means spiritual death.

It was because of sin that this world was destroyed by a flood. Not long after the flood man became full of sin again. Jesus bore our sins on the Cross. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God", Col. 3:1-3. When He shall appear then we will be like Him.

We cultivate our crops to keep the weeds out, else the weeds would deaden the crops. So it is with our bodies, we should cultivate our lives here to keep sin out, else sin will deaden our souls. We each have been baptized and have made promises to Almighty God. How many are living out these promises? We are in the world but not of it. We are risen with Christ, let us live the higher life.

Faith, Jas. 2:14-26. Paul says, "I press towards the mark for the prize of the high calling of God in Christ Jesus". "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him", Jas. 2:14. Too many are endeavoring to live without faith. Do we have faith in the things we are doing? Feet-washing, the Lord's supper, saluation of the holy kiss, the prayer covering, etc., or do we just do these things because the church requires it of us? Faith comes before love. If we have faith we will love to do these things. "Faith is the substance of things hoped for, the evidence of things not seen", Heb. 11:1.

The besetting Sin, 2 Kings 5:1-14. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us", Heb. 12:1. If we have a besetting sin we should eradicate it.

We should ask God to forgive our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness", 1 John 1:9. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all", Jas. 2:10.

Naaman was a man of leprosy. Elisha was a man of God. Elisha sent a messenger to Naaman, telling him to wash in Jordan seven times and his flesh would come again to him. But Naaman was wroth and went away. He was disobedient to the command given him and all disobedience is sin. Afterward he went down and dipped himself seven times in Jordan and his flesh came again upon him and he was healed. The plan of salvation is so easy. How many will accept it, go down in the liquid stream and be baptized, to wash away their sins?

Achan had sinned against the God of Israel, in taking the silver and gold and burying it. Through the sin of Achan the Israelities were weakened. So it is with the church today, if one member sins it weakens the whole church. Your presence means much in church services. Although you cannot preach like Paul or go out to spread the news to others, there is some work you can do for the cause of Christ. If one member of our body is not working, it affects the whole body and weakens it. So it is if one of our members step out into sin, it weak-

ens the whole church. May we take this out and that out, saying it present unto God a church without is not needful and what a flimsy spot or blemish. building remains, only a shack for our spiritual house. "Except a man

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth", 2 Tim. 2:15. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith", 2 Tim 4:6-7. Paul felt he was nearing his journey here on earth and he was giving instructions to Timothy. He was to carry on the work, therefore he said, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. Paul was not ashamed of the gospel of Jesus Christ. We should not be ashamed to let our light shine unto others. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels", Mark 8:38.

There is a great difference between a true believer and one who merely professes and does not possess. A mere professor, who does not possess spirituality, lives by the spirit of this world. A believer lives by the spirit of Christ, according to the words of Christ. The mere professor will cry out, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity", Matt. 7:22-23. Then the Lord shall say to those, who have served Him, "Well done, thou good and faithful servant: thou hast been faithful over a few things: enter thou into the joy of thy Lord", Matt. 25:21.

We are all builders for God. When we build a house we have a blueprint to go by and we use the best of materials. God has given us the blueprint and also specified what material can be used to build our spiritual house. The Word of God is given by the inspiration of the Holy Spirit. Yet people will

"The stone which the builders rejected, the same is become the head of the corner", Matt. 21:42. Are we building on that stone, the rock Christ Jesus or are we build-

ing on stubble? A workman that needeth not to be ashamed. Is your building insured? If we build on the stone which the builders (Jews) rejected, it will stand the test of God's Word and of fire. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you", 1 Cor. 13:16.

Dan. 3:13-18, fire-proof faith. Nebuchadnezzar, the king, made an image of gold and all the people and nations were to fall down and worship the image. Whosoever would not worship the image would be cast in the fiery furnace. Word came to Nebuchadnezzar that Shadrach, Meshach and Abednego did not obey the king's decree. Therefore they were cast into the fiery furnace. They had no insurance but that fire-proof faith and they were sure God was able to deliver them from the burning furnace.

Our buildings are made fireproof, because we hear so much of buildings burning and taking the lives of many people. Fire is started with just a tiny spark, just as sin is. Sins begin with a simple disobedience but keep growing until it has taken many into the vilest of sins and destruction. We should be as determined as these three Hebrew children were, to serve our God whatever the decree may be. Medicine is to cast-off diseases. Faith is to cast-off sin. Are we able

to stand against the styles and fashions of dress and amusements of this world. Satan is so shrewd he has brought the picture shows right into the homes. During the Roman Empire many stood for God and chose rather to suffer punishment, persecution and death, in many different ways. That was a fire-proof faith. Will we be a christian in spite of what Satan offers us? Israel was prosperous as long as they stood with God. Christ will be with us, if we abide in His Will. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil", Eph. 6:1.

2 Kings 22:8-11, The Lost Bible. Could it be possible that America has lost the Bible? It was lost back in the time of Josiah's reign but he found it. Copies of it were down in some store rooms, among the rubbish, pushed aside and no doubt covered with dust. Are you upholding the Word of God in your homes? Are you teaching your children the Word of God? "The grass withereth, the flower fadeth: but the word of our God shall stand for ever", Isa. 40:8. "Heaven and earth shall pass away but my words shall not pass away", Matt. 24:35. People have more time to read the Newspaper than they have to read the Bible. Consider what our lives would be without the Bible in our homes and churches. Let us humble ourselves like King Josiah did. Let us throw our mercies upon

the Lord.

The Church of Jesus Christ, Acts 20:22-38. Paul had labored hard for the Lord. He had many hardships to endure for the cause of Christ, but he was determined to serve the Lord. He was willing to go up to Jerusalem, bound in spirit, not knowing the things that would befall him there. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak", Matt. 26:41. The church is in a great conflict of survival. Many say, Which is the right church? What is the church? It is an assembly of people who live the Will of God, a body of believers. Christ does not speak often of the church, but of His Kingdom.

Christ established the church but left much of the work for His apostles. Only judgment will tell who is included in the church of Jesus Christ. Will the church of Jesus Christ include you and me? Christ bore all our sins on the Cross, was buried and again resurrected. Through His shed blood our sins can be forgiven and we also have hope of a glorious resurrection. "I am the way, the truth, and the life: no man cometh unto the Father, but by me", John 14:6. The church cannot strive on the traditions of man, unless man's traditions are based on Christ's teachings. The church cannot compromise with the world or she will fall. Satan tried to compromise

with Moses. He tells us today, you may go to church but stay in the world, no need to lay off worldliness, jewelry, etc., just claim to be a christian. The church of Jesus Christ is the temple of God.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are", 1 Cor. 3:16-17. The world is seeking peace but cannot find it. Why is it? It is because they are not seeking through Jesus Christ. Rev. 19 tells of the marriage supper of the Lamb. Only those who make themselves ready will be there. Will this be our lot or will He say, I never knew you, cast him out where there will be weeping and gnashing of teeth.

"Except these abide in the ship, ye cannot be saved", Acts 27:31. There was no other way. Yet some have dared to step out of the Ark of safety. God gave Noah the specifications for building the Ark, for the saving from the flood. God has given us His Word, as the Ark of safety for our souls. There are many roads leading to town or the places we might want to go, but there is only one road for the church. There was only one door in the Ark which Noah built. There is only one door into the Kingdom, Christ Jesus. "I am the door: by me if any man enter in, he shall be

saved, and shall go in and out, and find pasture", John 10:9. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit", Rom. 8:1. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you", 2 Cor. 6:17. Men would find a hiding place from the trials and tribulations of this world, such can be found in the service of Christ. There will be a time when men will cry out, for the rocks to fall upon them to hide them from the face of God.

The old ship Zion is being shaken. Jonah experienced a similar punishment. Will our experiences get us to see where we are? Are we resting on that rifted rock? Paul warned them, Unless these abide in the ship, ye cannot be saved. If we are serving our Lord and Master, let come what will, the church is going to stand.

Do we fear God? Luke 12:1-5. Beware ye of the leaven of the Pharisees, which is hypocrisy. All things will be revealed some day. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known", Luke 12:2. "It is a fearful thing to fall into the hands of a living God", Heb. 10:31. How many are fearing the judgment of God? People say, God is a God of love, he will not punish

anyone. "Jesus said, For judgment I am come into this world", John 9:39. Jesus warns us of whom we should fear, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him", Luke 12:4-5. We have fear of the laws of our land. If we do not fear God, hear and keep His law, there is a time we will fall into the hands of a living God. He is greatly to be feared.

Remember the story of the rich man and Lazarus. This rich man did not put his riches at the right place. Jesus knows the incarnation of man, Men are trying to buy their way to heaven. Riches will not buy any man's way to heaven, it will only take us down the ways of sin. Jesus offers us free salvation, yet men and women are living so as to make their lives a foretaste of hell. "Behold, now is the accepted time: behold, now is the day of salvation. Some day we will need to give an answer of our living. We have all transgressed the Law of God, Jesus is going to be our Saviour or our Judge.

The tragedy of a fruitless life. Luke 13:1-10. We notice here was a developed fruit tree, but it had no fruit on it. For three years it bore no fruit. "Then said he unto the dresser of his vineyard, Be-

hold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about in, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down", Luke 13: 7-9. Oh, the mercies of God. We are here for the purpose of bearing fruit for the Master. If we do not bear fruit we too will be cut down. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith", Gal. 6:10.

We are to be living water. Jesus Christ came not to be ministered unto, but to minister and we, as His servants, certainly have the same calling. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again", Luke 6:38. "Bear ye one another's burdens, and so fulfil the law of Christ", Gal. 6:2.

When Jesus gave to His disciples the command to, Go into all the world and teach men, He meant for them to bear fruit. He wants fruit in our lives, fruit of righteousness. Disobedience unto the law of Christ will be a curse to us. Israel was cut off from God because of sin. "Because sentence

against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil", Ecc. 8:11. This was the condition of the world then and it is also the condition of the world today. It is only through the mercies of God that we are here. Are we bringing forth fruit to His honor and glory? When the summer is over and the harvest is past, where will we be?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", John 3:16. This reveals why God came into this world, it reveals why Jesus came also. Because they so loved us. It reveals why we should believe on Him and accept Him. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up", John 3:14. It was because of sin that the serpent came into this world. Are we lifting up Jesus in our lives. God's Word reveals to us the great love God had for the human family. We realize that a degenerate is but a dead being. We hear of people donating their blood to the hospitals for the lives of others. Jesus gave His blood for us and not for us alone, but for all those who will believe on Him.

Can we fathom the great love that God must have for humanity? Do we love Him? Where

would we be if God had waited until we first loved Him? Jesus died for us, will we accept His blood and have life more abundantly? Jesus came as our sacrifice, that our sins may be forgiven and we may be spotless. Our heart is evil and can only be changed by God's power. Many say, Yes, I believe in God, but do our lives show it? Belief prompts action. There will be an eternity and the Lord said, "My spirit shall not always strive with man", Gen. 6:3. Our eternity will either be in heaven or in the lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire", Rev. 20:15.

Worldliness, 1 John 2:15-17. There is a great contrast between the christian and the world. There is a boundary line set. We have boundary lines set between our states, which have been set by the laws of our government. The boundary line between the christian and the world has been set by God. We dare not call any of God's Word non-essential. We know what will happen if we would cross over the boundary line. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", 1 John 2:15. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit", Rom. 8:5. What is

true love for God? "It is setting your affections on things above and not on things on the earth", Col. 3:2. Too many are trying to serve God and the world. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon", Matt. 6:24.

How often do we fail to see ourselves through the lusts of the flesh. There are so many things before our eyes, ball games, television, mixed bathing, horse races, the theatre, etc. Yes, old Satan has brought the theatre right into the homes. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world", 1 John 2:16, and is an abomination unto God. The Laodicean church had need of nothing, God said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth", Rev. 3:15-16. God will spue us out of His mouth, if we do not keep His Word. Are we crucifying our Lord afresh?

Heb. 2:1-4. The way to heaven is the only way to joy and happiness. It is up to us to decide which road we will take. It may not be the easiest road, but if we continue up-

ward, we will have joy and happiness. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip", Heb. 2:1. It has been said that the shortest road is neglect. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him", Heb. 2:3. Let us not neglect the assembling of ourselves together, as the manner of some is. Are there those who have no time for church services, but use all their time reading the newspapers and magazines and attending worldly amusements?

Let us consider the example of the Marriage supper. Each had excuses: one had just been married, another had bought some oxen and another had bought land. We have heard many other excuses but, remember, we cannot come to God with excuses. Someone had to pay the price for sin, so God sent His beloved Son to shed His blood for us. If we do not accept God's plan, we are playing with the fire which will destroy our soul. Many insure their life, but God has a greater policy which will insure our soul from the dangers of hell. So many are only planning for the living of their life here and are not preparing to live the life beyond. Satan wants us on the downward road, "the wages of sin is death". God

has thrown out the lifeline, how many will grasp that line?

The Coming of the Lord, 2 Pet. 3. We do not know when the Lord is coming. Will we be ready or will we be weighed in the balances and found wanting? If people knew the Lord was coming next week, all the churches would be filled, yes, the churches could not hold the worshipers. Beware, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night", 1 Thess. 5:2. "Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh", Matt. 23:42, 44. Many will cry for the mountains to fall on them, to hide them from the face of the Lord.

Ezekiel saw dry bones and God spake to him to prophesy. Speak to the winds and he saw flesh come upon the bones and life came slowly to them. It was God's clock slowly moving towards the midnight hour. Thomas did not believe, until he saw the prints of the nails in Jesus' hands. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me", John 14:6. Jer. 31:8-9 gives the account of the Lord bringing His people back again and restoring them which were left of the sword. They shall come with weeping and with supplications will I lead them. I will cause them to walk

by the rivers of waters, in a strait way, wherein they shall not stumble.

The great responsibility is resting on us, that we might purify ourselves and the church. That we may have that blessed hope of seeing our Saviour Jesus Christ. In the latter day there shall be a falling away of the faith. Many have turned already, from the faith of the New Testament, how far will this go in our day? No wonder Jesus said, When I come shall I find faith on the earth? Will you and I be with the faithful or will we also depart from the Way? Many parents are going to be responsible for the blood of their children. Jesus looked out over Jerusalem and said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not", Luke 13:34. Jesus is looking down on the church today and crying the same words. Are we making preparations to meet our God?

The five wise virgins made preparation but how about the other five, they were unprepared. Do we let our light shine? What good is a christian if they do not leave their light shine? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly, in this present world", Tit. 2:11-12. Jesus is giving us the opportunity to redeem the time, before the midnight hour comes. Many have fallen back into the world. In the church we will have comfort, peace, safety and happiness.

"God created man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul", Gen. 2:7. We have earthen vessels but they get marred sometimes. Our lives get marred by sin. Sin hath appeared unto all men. There are two things facing the human family, death and judgment. God shall judge the secrets of men. Men are hiding things from their wives, wives from their husbands, children from parents, and people from the law; but it is not hid from God. Everything will be brought to judgment and will be judged according to the Word of God. All will be there: rich, poor, great, small and those who have denied their Lord. John, on the Isle of Patmos, saw the books opened and whosoever names were not written therein, were cast in the lake of fire.

We may fear the death of the human body, but that is nothing compared with the second death. We can make nothing right there. The great man Felix trembled and there will be much trembling. Matt. 25:31-46 gives the story of the last

judgment. The righteous shall go into life eternal, but the wicked into everlasting punishment. The story of the talents gives the joy of those who properly use them and the sorrow of those who bury that which the Lord has given them. Lack of love, wrath and evil speaking will not bring the joys of the Lord. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", 1 John 2:15. Where will we spend eternity?

Sister Shella Stump, Cor.

SHILOH

"And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh", 1 Kings 14:2. Shiloh: a place of refuge, for protection, safety or shelter. Jeroboam's wife did as she was told, but she received a curse rather than a blessing, for her husband did not rule Israel according to God's instructions. "And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for their fell of Israel thirty thousand footmen. And the ark of God was taken: and the two sons of Eli, Hophni and Phineahas, were slain", 1 Sam. 4: 10-11. So we see how the children of God were chastened for being led into sin by a wicked man.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be", Gen. 49:10 This is a prophecy concerning our Lord and Saviour, the only refuge for sinners to escape the wrath to come. Under the Old Testament a violation of the law meant death. Christ came as our refuge, to afford us the protection and forgiveness, if we will accept His plan of salvation. When the woman taken in adultery, was brought to Christ, He told her to go and sin no more. Some people think we have no need of conscience to convict us of sin. God saw the need of a continual warning, that we might be aware of what is wrong in His sight.

It would be well for us to judge ourselves daily, lest we come short of His Will. "For if we would judge ourselves, we should not be judged. but when we are judged, we are chastened of the Lord, that we should not be condemned with the world", 1 Cor. 11:31-32. We often hear a warning of coming danger, Now run for your life. God has provided a way whereby we may escape the punishment for our sins. If we repent for our sins, believe that Jesus is the Son of God, wash away our sins according to His instructions and follow His teachings; our spots of sin will be washed clean.

The Lord has always had a rem-

dy for sin, if people will only obey His commandments. How fortunate that we can sing, Jesus lover of my soul, let me to thy bosom fly. Other refuge have I none, hangs my helpless soul on Thee. He holds all power in His hands. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance", 2 Pet. 3:9. Christ Jesus came into the world to reveal to us, the glorious plan of salvation "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless", 2 Pet. 3:14.

"For the Son of man is not come to destroy men's lives, but to save them", Luke 9:56. Christ came not into the world to call the righteous but the sinners to repentance. Today the Lord's hand is not shortened, but He has just as much power to forgive and to save from sins as He ever had. Christ's teachings and commandments, as given to us by His disciples, are our only way of salvation. There is none other for us to look to. How much effort do we put forth to grow in grace and in the knowledge of the truth?

Just and holy is Thy name,
I am all unrighteousness,
Plenteous grace with Thee is found
Grace to cover all my sin.

O receive my soul at last.

William N. Kinsley,
Hartville, Ohio.

ENOCH WALKED WITH GOD

A great many christians are afraid that they will be peculiar. A few weeks before Enoch was translated, his acquaintances would probably have said that he was peculiar. They might have told you that when they had a progressive card party and the whole countryside was invited, you would not find Enoch or one of his family there. We are not told that he was a warrior, a great scientist or a great scholar. In fact we are not told that he was anything that the world calls great, but he walked with God for three hundred and sixty-five years. He was the brightest star that shone in that dispensation. If he could walk with God, cannot you and be willing to be one of Christ's peculiar people, no matter what man might say to us?

Sel. by Sister Jeanette Poorman

I intreat, you set forth while yet your years are few, to climb the mountain of God. O take pains for your salvation. Forsake the follies of vain and deceiving youth. Acquaint yourselves with the Lord. Hold fast to Christ and hear His voice. The Gospel is God's candle, to let you see the way to heaven; study it with diligence.

MY WISH

Let me be last to criticize,
 Let me be first to praise;
 For whom I touch in these few
 hours
 May see no future days.

Let me not fix a yoke upon
 The soul within a man,
 But rather lift the fetters from
 His spirit, if I can.

Let me be late to claim my due,
 So other folks may live;
 Let me be last to chide or blame
 And first one to forgive.

Let me be last at weaving thorns
 Into a painful crown;
 But first to find one crucified
 And gently take Him down.

Sel. by Martha Shaffer.

THE CHRISTIAN HOME

Home is defined as a place of abode, of rest and comfort, a place to which we instinctively turn when the cares of life press upon us. When we are weary, discouraged, or ill, we want to go home. The Christian home is to be different from other homes, just as the Christian is to be different from other people. Paul said, "Come out from among them, and be ye separate, saith the Lord". What is there enjoined upon the Christian must necessarily apply to his home also.

It is the abode of a Christian family, where at least one or more members belong to the Lord Jesus

Christ, not by profession only, but in reality. One reason why there are so few Christian homes worthy of the name is that there are so many Christians who are such only by name or profession; but sad to say, their daily life and conversation is no different from that of other persons who make no pretense of being Christians.

The Christian home is a place where love reigns to such an extent that it is apparent even to the casual observer. We need in our homes more preserved Christians and not so many of the pickled variety. We need sweetness. Our sour face and sharp two-edged tongue is likely to infect the entire family, and instead of smiles and sunshine, there are dark clouds and mutterings of thunder, and often before it is all over there are copious showers, not of soft refreshing rain, but of bitter briny tears.

Where there is love there is attraction, and the toiler looks forward with pleasure to the time when he can get into that atmosphere of love. No other place has charms like home for no other place can offer love like home. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." It is the same Christlike love that compels the wanderer to turn his steps homeward.

If we have love in our homes the green-eyed monster, jealousy, will have no place in our homes, for love

"thinketh no evil." It is in the home that training is imparted both by precept and example. Among other things, an example of strict honesty and truthfulness is needed. Let me plead for habits of truthfulness in our children. Tell them the truth, even if it hurts or cost you something. It pays. Some of the bedtime stories and things told to children to frighten them and thus cause them to obey, are buying obedience at a tremendous price. The price is the confidence which that child has in you with the likelihood that he will tell untruths to you in return.

The Christian home is a place where prayer is wont to be offered. Besides private devotions. We need to make more of the good old custom of our fathers and have family prayers. True we are rushing along at a tremendous pace and may not have time for this good old custom. Say, friends, which is better, to lose a little time to help the family to live that day for the Lord and help them to keep sweet and true and right, or else to go after business at breakneck and nerve-racking speed and let the children go to the devil if they want to as far you are concerned? You will find time to care for their bodies, to clothe them, and to train their minds, but none to care for their souls.

Nearly always we find the Christian home more neat, clean, and cheery than that home where ungodliness prevails. The hope which

the Christian mother has and the care with which she lives her life, will be reflected in her home. Contrast it with the home of the discouraged mother where you see filth and untidiness. Oh, well, who cares whether things are nice and neat amid curses and blasphemy and ungodliness? Usually the Christian home is better furnished, for the simple reason that the breadwinner's money goes where it ought to go, into the home and not into the till of the saloon keeper, or the coffers of the theater manager, or perchance into the pockets of the moving picture man, of the proprietor of the poolroom. All these things take from the home that which should go to make it comfortable and attractive. The amounts spent annually for these things which tend to debase rather than elevate men and women, as well as to throw them into bad company, if spent for the home, would make it so much more attractive that the children would want to stay at home and enjoy themselves instead of going downtown or to the home of a chum.

Better have the neighbors' children come in to enjoy the attractions of your home, even if they carry a little mud on your carpets or mar the furniture a bit. The carpets can be re-placed and the furniture repaired at a great deal less cost than it takes to win back that boy or girl, who because home was dull and unattractive, has by going away

been led into bad company and formed bad habits. A little money wisely spent, patience and good common sense may keep them in the right way, but when they get started in the wrong paths, even your money, tears, and heartaches may all be in vain.

Among the attractions of the home I would have all the music I could afford. Not, however, all the silly sentimental songs of the day. Also some of the innocent home games. Not games of chance but those requiring skill and thought. I would supply these because I believe in that inherent principle of child nature that craves amusement.

The Christian home should have plenty of good, clean reading matter—plenty of Bibles; not the big family Bibles, but those for everyday use. Each boy and girl should have one of his own. The child is a natural hero worshiper and the clean Bible stories will appeal to him if he has the right chance to read them.

The wise father and mother will know the nature of the reading matter that comes into their home and will exercise a strict censorship upon it. It takes time and trouble, but it is necessary. We have pure food laws to protect us in the food we eat, but we have no law that compels the avaricious publisher to put a label on the books and papers that he sends into our homes. There is no law to check him unless his stuff is so reeking with vileness as to

cause it to be excluded from the mails. If you want to keep your children's minds from being poisoned you will have to keep on the lookout yourself.

Napoleon once said, "What France needs is mothers." What we need today is more Christian homes. It has well been said, "The hand that rocks the cradle, rules the world." That hand so shapes the destiny of future men and women as to determine what they shall be to the world, whether a blessing or a curse. In the home impressions are made for eternity. Would that I might burn this truth into your mind! Impressions are made for eternity. The plastic mind of the child is fashioned and fixed in the mold. If it is ever to be changed afterward there must be a breaking-up process instead of the natural formation.

Sel - from Christian Monitor

MY PRAYER FOR GUIDANCE

Guide Thou my feet to paths of light

Where every thought is clear—and right,

That words I speak and deeds I do
May be acceptable in Thy sight.

Teach Thou my heart to understand
Thy will—to see on every hand
Thy law fulfilled—and to obey
The words, "Go in—possess the land."

I know it is the Father's pleasure
To shower me with priceless
treasure:

Abundant life, eternal love,
And joy and peace beyond all
measure.

So may this ever be my prayer:
As I am blest, so let me share
My good—rejoicing hour by hour
To find Thy presence everywhere.

Youths Christian Companion



KEEP PREACHING ON!

It may be just a little church among
the hills or plain

Yet God knows He can use it al-
though hindrances remain;

For scattered here and there He
has few children of His own
Who love to gather often there, and
come before the throne;

So He sent you and sweetly says,
'My servant, feed the sheep,
I know the corner's dark and needy
still you need not weep—

My grace will always keep you
strong, so just keep preach-
ing on".

It may sometimes be a question, why
God will keep you there
When work looks almost fruitless
amid tears and earnest prayer.
Why does God plant the sweetest
flowers out in the desert
strand

Where sweet perfume seems wast-
ed, few to see His wondrous
hand?

He sees with joy and gladness that
you can some good impart—

Perhaps fragrance of your life may
lift a saddened heart,

And though you never reach the
throng, why not keep preach-
ing on!

The Lord will surely meet you soon
and bless the noble work,

The Gospel always brings results,
so preach and never shirk;

The Bible says that men should
pray—So brother, do not
faint;

I seem to know hid from our sight,
is some old praying saint,

It was a prayer in former years that
brought revivals down.

May we all help to intercede and
gain a victor's crown.

That all the preachers know ere
long, it pays to preach right
on.

Keep preaching the good old Gospel,
yes, now keeping preaching
on

'Mid modernism and skepticism, sin
and every wrong;

The sweetest story ever told to
hearts that long for rest,

The Christ who loves and died to
save—that story is the best!

Then hurl it forth a few more years
be faithful in the least—

Until He calls you to the place of
that eternal feast

A few more days defeat the wrong,
a little while preach on.

Sel. by Sister Montez Zigler.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD SPEAKS THROUGH THE BIBLE

"Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word", Psa. 119:98-101. In the days of Jeremiah, false prophets pretended that God had spoken to them, words which contradicted God's faithful prophet. Many contradictions are being spread over the land today, in the name of religion. We can be thankful that the Spirit of God is back of every word in the Bible, whereby each of us may build our soul's salvation. Thus God's Word is authentic and we need only to study and meditate upon it, to know whether the way men teach is true or not.

Jesus said in John 6:63, "It is the spirit that quickeneth; the flesh

profiteth nothing: the words that I speak unto you, they are spirit, and they are life". Christ is our spiritual bread of life, the only food for our souls. Are we starved and dwarfed professors, because we do not continually feed upon His Word? Men and women who resist the truth and want the Word to mean something different from that which the Spirit delivered unto us through His apostles, cannot receive the light of the glorious Gospel or enjoy sweet fellowship with the Lord. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 6:44. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them", 2 Cor. 4:3-4.

God speaks to us through the law, which was established unto the faithful, during the Old Testament and is completed through Christ in the New Testament. God sent

prophet after prophet to warn the people to strictly obey the law. God sent apostles and teachers to urge us to carefully obey the New Testament teachers. Will we suffer the same lack of faith and obedience, such as the children of Israel did? "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord", 1 Cor. 14:37. We are wonderfully blessed, that God has so well preserved His Holy Word down through the ages, unto this generation. How do we show our appreciation unto our Lord? God speaks to you, will each of us be ready when He calls?

The Holy Bible is God's Word to humanity. Its truth endureth forever, such as no other book will. It is the law book, which the great Judge will use on the day of judgment. Christ prayed for His followers, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth", John 17:15-17. Do we know His Word? Will He know us when He comes? It all depends upon how we use our time and our talents, while here upon the earth. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in

the last day", John 12:48.

The Holy Bible is not a dead book, in it we live and move and have our being. Upon its understanding and observance, depends whether we will spend eternity in the bliss of Heaven or in the damnation of Hell. It will cleanse us of all sin, "Now ye are clean through the word which I have spoken unto you", John 15:3. Are we satisfied to live in the darkness of sin? "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes", Psa. 19:8. The nations of the world are spending millions to purify the natural things of life, so that men's natural lives will not be contaminated. "Thy Word is very pure; therefore thy servant loveth it". Psa. 119:140.

Let us meditate upon the thoughts some noted men give us concerning God's Word: A lifeboat may have a tasteful bend and beautiful decorations, but these are not the qualities for which I prize it; it was my salvation from the howling sea. So the interest which a regenerate soul takes in the Bible, is founded on a personal application to the heart of the saving truth which it contains.

The Bible differs from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book, in that intimate way which comes from living with it, as with a member of one's family. I mention this first

because it is one of the first unique properties of the Bible, which impressed me after I began to believe in Christ. It is a very remarkable fact that the Bible never becomes exhausted, never acquires a monotonous trend, never diminishes in its power of responsiveness to the quickened soul who comes to it. It is indeed a fountain of living water. The fountain is the same, but the water is always fresh and always refreshing. We can compare this to nothing but many times that which we find in a living companion, whom we love and to whom we go for help and fellowship. New conditions evoke new responses and so it is with the Bible. As a living book, it adapts itself to the new phases of our experience and the new conditions in which we find ourselves. From the most familiar passage there comes again and again a new message; just as our familiar friend or companion will have something new to say, as changed conditions and new situations require it from time to time.

Do we value the fellowship of one who is wise and true and loving? Then we shall prize the words which He speaks to us. What a treasure we have in the Holy Book of God. We need to prepare our hearts to hear and obey, what God speaks to us through His Word.

The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when de-

clining and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and has proven spirit and life to my soul. In other writings I hear the voice of a stranger or servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread or food. The Bible presents me with real manna and feeds me with the bread of life.

CHURCH GOVERNMENT

PART TWO.

The Jerusalem Conference:

Acts fifteen.

In this article we wish to show the likeness of our Church form of government, to that of the early Church, in the time of the apostles. In the first four verses of this chapter we find that dissension had arisen in the Church at Antioch, it was over a question of the Law.

Paul and Barnabas had returned to this place, after making their first Missionary journey, being sent out from this place. So they returned and gave their report, "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode a long time with the disciples", Acts 14:27-28.

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In due course of time, trouble arose, just as trouble will arise in the Church today. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question".

Trouble had arisen in this congregation, there were two men at least among them who were of the high officials of the Church. After their Church council or at their council they decided, here at the local Church to call an Elder's meeting, or appeal to higher council. To

send a delegation to higher authority, showing a Church head, such as our Conference. "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren".

Before we go farther let us note these "certain men", these Judaizers, who came down from Judea. They were promoting Judaism, teaching the brethren contrary to God's law under grace, when Judaism was superseded by Christianity. They were trying to turn back the brethren to the old law, which had been done away through Christ, the law of circumcision. Gal. 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love".

The 24th verse of this chapter under consideration points out these trouble makers. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandments." Perhaps these trouble makers were men who were seeking preeminence such as the man Diotrefes, see third John 9. God's law concerning circumcision and uncircumcision had been established for both Jew and Greek, under

grace and needed no new commandment, needed no legislation by the Elders, only needed the carrying out of God's law, executive government.

Let us hear from Paul, Gal. 2:1-9, "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrarywise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And

when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

Verse four, "And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders, and they declared all things that God had done with them". Bear in mind this delegate body have arrived in Jerusalem with their problem, having made their report of the work God had intrusted into their hands. This verse also shows that the Church in Jerusalem received them. But, it seems from verse five that there were also those at Jerusalem who were causing disturbance about the question of circumcision. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses".

Because of this disturbance the Elders of the Church come together in Elders' meeting. This was just the way we do in our Church, work, troubles, disturbances, these matters to be taken care of at Conference, the representative body of the whole Brotherhood, come together as an Elders' body, for advice before being acted upon by General Conference.

Verse 6, "And the apostles and

elders came together for to consider of this matter." And just as what happened there at that Elders' meeting, we find duplicated at our Standing Committee Meetings, sometimes, much disputing. Verse 7, "And when there had been much disputing, Peter rose up, (in that Elders' meeting) and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Why try to change God's law? Why try to Legislate? Why not stop with rules and regulations given by God to execute God's law? Peter made a very warm speech, a very pointed speech, we believe under the power of the Holy Spirit, he concludes with these words. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". Verse 12, very strongly indicates that after the discussion of the Elders, that their matter was brought before the entire Church, the assembly, before Conference. Let us read

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them". We have reason to believe that their Conference was now in session, Paul and Barnabas each had the floor in discussion, such as we do with our Queries, matters before Conference.

Next: James has the floor. Verse 13, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

Then in the 19th. verse James makes a suggestion, a motion or proposition, or puts the question before the Conference. They are to consider a decision of this matter. "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:" In other words that we try

not to change the Word of God, that we do not try to legislate, make new laws, but that we only make rules to carry out God's law by executive government. Do we get the likeness here to our Church government? Now the decision of that Jerusalem Conference. Verse 20, "But that we write unto them, (make a decision, write a minute) that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood". (Things that are contrary to God's law, rules to govern their conduct, their life and work.)

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day". Verse 22 gives their decision, the result of their vote, if they had a vote, the same as the vote taken by our delegate body. "Then pleased it the apostles and elders, with the whole church, (the same as our Elders, Ministers, and Deacons, who are the representative body of the whole Brotherhood) to send chosen men of their own company to Antioch with Paul and Barnabas; (a delegation or committee) namely, Judas surnamed Barnabas; and Silas, chief men among the brethren:"

Their decision was now made, but there must be a writing, such as our Minutes of General Conference. Verse 23, to verse 29 is a copy of the decision made at that Jerusalem Conference. And so it

was sent out to the congregations and they were dismissed, verse thirty. Dear Brethren and Sisters the writer has tried to show you our scriptural Church Government. May we all humbly follow and carry out our Conference decisions, which is our Polity. The writer loves the Church and humbly prays that we all may live faithful unto the end.

The End.

Bro. Wm. Root.

Great Bend, Kansas.

HAVE YOU BEEN BORN AGAIN?

Jesus tells us, Ye must be born again. Therefore we ask, Are you a born again church-member? if not then you are lost. Jesus warned, "Except a man be born again, he cannot see the Kingdom of God", John 3:3. Surely no one wishes to die a sinner.

You may ask, What is being born again? First we will say what it is not. It is not Baptism alone, for some were baptized and yet were not born again. For some slipped in unawares, Gal. 2:4. It is not eating of the Lord's table, for some ate unworthily and it brought condemnation, 1 Cor. 11:24. It is not appearing or claiming to live better, for many shall seek to enter in and shall not be able, Luke 13:24. It is not praying for Jesus says, This people draweth nigh unto me with

their mouth, and honoureth me with their lips; but their heart is far from me, Matt. 15:8.

We may ask, If I try to do all I can: giving to the poor, visiting the sick and be as good every day as I can, then surely I am born again. No, we cannot be what we are not. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be", Rom. 8:7. We must do all these things mentioned and still develop a change of heart.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh", Ez. 36:26. Well, then, we ask, What is the new Birth? We are buried in baptism, conceived in the water and come forth a new creature, determined to forsake the past and cling to a new life in Christ Jesus. When a child is born a new life comes forth, that which has never been a person in the flesh; so likewise when we are born again, a new life in Christ Jesus comes forth after the Spirit. That which has never been, compares in this respect with the natural birth. A new life which is to live forever. For Jesus says, Whosoever liveth and believeth in me shall never die, John 11: 26.

Do not we with Nicodemus cry out and ask, How can these things be, John 3:9. Again we must ac-

knowledge the fact that Jesus expressed, With men it is impossible but not with God. Through we are a vile burdened sinner, carnally minded, without peace of heart, longing for peace and rest; in our distress we humbly cry with the Jailer, What must I do to be saved? His question would suggest, I will do anything to be saved. That is a full surrender and God, who looks on the heart, sees that you will not only say Lord, Lord, but will also love and obey Him.

If you follow His commandments God will come to you, through the power of the Holy Ghost and create within you a clean heart and renew within you a right spirit. Dear Reader, we are born into the Kingdom of God, that makes us children and heirs. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together", Rom. 8:13, 17.

Finally, how may I know that I am born again? "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?", 2 Cor. 13:5. The Bible teaches that the unregenerated are: dead in sin, lost, having an evil conscience, carnally minded, with-

out hope, disobedient and without God in the world. Contrariwise a born again christian: has been born into the Kingdom, is alive in Christ, having no condemnation for he is washed free of sin. He is filled with the Holy Spirit and simple faith in God, with a hope of everlasting life. His sins are blotted out and cleansed by the blood of Jesus, and his heart is filled with love and peace, which passeth understanding. He has a strong desire to do the Lord's Will, cherishing a hope beyond the grave and the promise of "I will come again and receive you unto myself, that where I am there ye may be also".

"The Spirit itself beareth witness with our spirit, that we are the children of God", Rom. 8:16. Dear Reader, if you do not cherish this experience and life in your soul, do not rest at ease, for you are trifling with God and your own soul. You must be born again.

Mrs. Rebecca Beck
Archbold, Ohio

NEW ITEMS

MECHANICSBURG, PA.

The Mechanicsburg congregation expects to hold a two-weeks Revival meeting, beginning Sept. 20. Bro. Elden Flory will be the evangelist.

Sister Barbara Stump.

PLEVNA, IND.

The Plevna Dunkard Brethern plan to hold their Revival meeting from Nov. 1 to 15, ending with a Lovefeast. Bro. Paul Reed is to hold these series of meetings. We heartily invite each and everyone, who possibly can, to come to these meetings and the lovefeast.

We had a special evening meeting to receive one precious soul back into the church. May the Lord richly bless him and heal his body, that he might go forth doing God's Will.

Sister Lois Chupp, Cor.

CLEARVILLE, PA.

We have arranged for a ten-day Revival meeting at Ward's church, from Sept. 25 through Oct. 4, with an all-day meeting on Oct. 4. Come and bring your friends as it will be a great help to us at Ward's and an inspiration to all. The Lord willing, Bro. Melvin Roesch from Mechanicsburg, Pa., will be our speaker. All services will be on standard time, with evening services at 7:30 P. M.

We are hoping for souls to be added to God's Kingdom. Come and worship with us that we may make this a meeting to be remembered and enjoy christian fellowship together. Let us abound in the work of the Lord, inasmuch as we know that our labor shall not be in vain with the Lord.

Owen Mallow, Cor.

SINCERE THANKS

To the Brethren and Sisters of the Brotherhood, I wish to take this means of acknowledging the cards and good wishes, during my time of hospitalization and after coming home. I thank one and all for your kind consideration, for I cannot write to all of you Brethren and Sisters.

Fraternally yours,

Ruby E. Weaver

LOVEFEAST DATES

Midway, Ind. - Sept. 19

Ridge, W. Va. - Sept. 26

Mt. Dale, Md. - Sept. 27

Walnut Grove, Md. - Oct. 4

Astoria, Ill. - Oct. 10

McClave, Colo. - Oct. 10

Mechanicsburg, Pa. - Oct. 11

Plevna, Ind. - Nov. 14

REVIVAL MEETINGS

Ridge, W. Va. - Sept. 18-27

West Fulton, O. - Sept. 20-Oct. 4

Mechanicsburg, Pa. - Sept. 20-Oct. 4

Clearville, Pa. - Sept. 25-Oct. 4

Goshen, Ind. - Oct. 4-

McClave, Colo. - Oct. 4-11

Plevna, Ind. - Nov. 1-15

OBITUARY

Bro. James Brodbeck, 77, of Red Lion, Pa., passed away Aug. 1, 1959, at 2:50 a. m., at the York hospital, where he had been a patient for five weeks. Death was caused by complications. Husband of the late Lucy W. Sweitzer, Bro.

Brodbeck was a farmer in the area of Hanover Junction for the past eight years, and recently retired to reside with his son-in-law and daughter, Mr. and Mrs. John H. Stine, 158 First Ave., Red Lion. Sister Brodbeck passed away in June 1934. Bro. Brodbeck was a charter member of the Shrewsbury church.

In addition to Mrs. Stine, he is survived by another daughter, Mrs. Mabel V. Stover, Hanover; a son, Charles W. Brodbeck, Seven Valleys R. D. #1; 19 grandchildren and 26 great-grandchildren.

Funeral services were held Tues., Aug. 4 at 10 a. m. at the Shrewsbury Dunkard Brethren church. Elder Melvin Roesch, Mechanicsburg, officiated, assisted by Elder Adam Fahnstock, Lititz, Pa. Interment was in the adjoining cemetery.

Sister Shella Stump, Cor.

THE GOOD SHEPHERD

The Lord is my shepherd: I shall not want, Psa. 23:1. Is He your shepherd? If we are of His sheep we will hear His voice and follow Him. We have in John 10:27, "My sheep hear my voice, and I know them, and they follow me." What is the voice of the shepherd, but the Word of God and to do His commandments and keep His doctrines, which means law and judgment.

We have the ten commandments

which God gave to Moses on Mt. Sinai for the children of Israel, and they are carried over in the New Testament for us to observe today. Also Christ has given us many more commandments and precepts to keep such as: feetwashing, the Lord's Supper, the salutation of the holy kiss, and sisters wearing the prayer covering, which many have pushed aside saying, These are not necessary.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," Rev. 22: 19. "Dangerous!" Let us be true sheep and follow our Shepherd. "I am the good shepherd, and know my sheep, and am known of mine," John 10:14.

We are to be the light of the world. I believe the sheep will let their light shine, and "Not forsake the assembling of themselves together, as the manner of some is," Heb. 10:25. Some may say, O, I am too tired to go to church tonight, I must stay at home and get my rest for the work of tomorrow, or, I can get more by staying at home and reading my Bible than I can by going to church. It is alright and good to read your Bible but at the appointed hour of prayer, you should not neglect the assembling of yourselves together.

Are these sheep following their Master, the good shepherd? "My sheep hear my voice, and I know

them, and they follow me," John 10:27. "He shall set the sheep on his right hand, but the goats on the left," Matt. 25:33. There shall be weeping and gnashing of teeth, but the sheep shall follow the good shepherd into everlasting life.

Sister Shella Stump
R. D. #6, York, Pa.

UNGRATEFULNESS A DANGEROUS ATTITUDE

"But where are the nine?," Luke 17:17.

It is hard for us to visualize the abject misery and wretchedness which must have greeted the Master as He approached this village on the border between Samaria and Galilee. These men, united by their common misery and woe, outcasts from society, unable to even associate with men, somehow recognized in Jesus the possibility of gaining relief for their deplorable condition.

Dr. Thomson says, "Walking down the Jaffa road, on my approach to the Holy City, in a kind of dreamy maze, with, as I remember, scarcely a distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, without eyes, nose, or hair. They held up to me their handless arms, unearthly sounds gurgled through their palateless throats. In a word, I was horrified". Somewhat similar must have been the pitiful sight which

greeted the Master on this occasion.

These men, apparently nine Jews and one Samaritan, their common misery breaking down the barriers of national prejudice, called out unitedly "Jesus, Master, have mercy on us." Apparently, without any other formality, Jesus commanded them to comply with the Mosaic requirements for reinstatement to society, of one whose case of leprosy is inactive and apparently healed. They were to be examined by the priests.

One can imagine the gleam of hope and the thrill of joy which must have quickened these men as they heard these words. Undoubtedly, without hesitation they started out. As they went, new life surged through their veins. Healing virtue had gone out to them at the Master's words. They were cleansed. It would be interesting to know the thoughts and reactions of these men as they recognized their unique blessing. Perhaps they at once set out to their homes, their loved ones, their possessions, their work, their former associations.

At least we know that of the ten, only one was sufficiently concerned and interested in the source of his healing to return and express his deep appreciation. And he was a Samaritan. Those who should have been versed in the knowledge of God, through their home environment, their early training, their nationality, and their knowledge of

the Word, were insensitive to the finer things in life; their hearts were unresponsive to the common requirements of appreciation for blessings received. They were preoccupied with their own interests, and didn't have time to return and give thanks.

We can feel a keen note of sadness in the words of the Savior as He asks, "Were there not ten cleansed? But where are the nine?" Not only did they show a lack of appreciation, but they missed the blessing which is far more important—that of fellowship and communion with the Master.

Little did the nine think of the implications of their thoughtless ingratitude. Had they dreamed that twenty centuries later, men would be reading from Holy Writ the account of their ungratefulness, their conduct would undoubtedly have been different. They had sufficient faith for prayer, but not for praise.

The Jews were familiar with their religious teachings; they had grown up with them. They were a common, everyday thing to them. Because of the very closeness of their association with them, they were unimpressed by them. The stranger, the Samaritan, was impressed. Jesus marveled at the faith of the Syrophenician woman. He was amazed at the implicit confidence of a Roman soldier. He was again and again saddened by the unbelief of His own people. He

came to his own home, and his own people received him not.

Is it possible that we are often so close to the blessings of the Lord that we fail to recognize and appreciate them? We appreciate our Christian heritage, our Christian homes, the church, the plan of salvation—or do we? Do we ever stop to think just what the absence of these blessings in our lives might mean to us? Can we visualize the emptiness of our lives without the presence of these blessings? The nine were so busy going to church that they did not have time to thank the Lord.

Our bright phase of this picture is the fact that the stranger returned. It is always a joy to see one to whom the new-found happiness of salvation is a blessed reality. When with beaming face the testimony of the saving grace of the Lord Jesus Christ is given by a newborn child of God, one's heart is refreshed. Such must have been the experience of the Master on this occasion. The stranger returned and with a loud voice was praising God. Then he fell at Jesus' feet, giving thanks.

We are blessed with unusual privileges. We are living in a land blessed with freedom of worship. The open Bible is ours. We are blessed with unparalled material prosperity. Ours is also an age of unparalleled opportunity, and likewise of unique responsibility. Who are we that we should enjoy these

blessings, while multitudes of the millions of inhabitants of the world are lacking the physical necessities of life, and far more important are lacking the message of the Gospel of the Lord Jesus Christ? I fear that far too often we are too busy with things, so that we do not have time to return and thank the Lord for His blessing.

No doubt the nine had no intention of being ungrateful. They may have been vitally concerned with doing the right thing. It is very easy to develop an unappreciative attitude and fail in our most important Christian responsibility. Paul says that we should give thanks always with all prayer and supplication.

How can we develop a deeper appreciation for our blessings? One way is to do as the old familiar Gospel song says, "Count your many blessings". If we conscientiously meditate upon our blessings it serves as a tonic for our spiritual life. When you find a discouraged or despondent Christian, you find one who has been considering his griefs and disappointments rather than his blessings. The adversary tries to get us to meditate upon our hard lot in life, our difficult tasks, and the failures of others.

The Word is full of precious truths which will develop our appreciation if we but allow them to do so. "Serve the Lord with gladness." "The Lord is good; his

mercy is everlasting". A few moments of quiet meditation on the goodness of God should be sufficient to remove from our hearts the temptation to be lacking in our appreciation for His blessing.

In Psalm 97:12 the psalmist commands us to "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness". We know that we have a righteous Judge, who is merciful and concerned with our every need, and is abundantly able to supply those needs. Can we go through life, unmindful of these privileges? We are thankful for His providential care, but for His holiness we stand in reverence and awe. Here the psalmist definitely commands us to give thanks as we remember the holiness of God. Our hearts should be quickened with joyful praise as we meditate on His holiness.

The holiness of God is a sure pledge of our redemption. The plan of salvation rests upon His holiness, and its demands are satisfied by the atoning work of Christ. The holiness of the believer is assured through the holiness of God. May He give us grace to be always mindful of our blessings, so that our lives may never be the occasion for such a question as, "Where are the nine?"

Ezra Beachy,
in Christian Monitor.

WORLDLINESS

What is worldliness? The New Testament sharply contrasts the world and the Spirit. According to this, Worldliness is the opposite of spirituality, it is another word for sin. He who says he is not worldly, says that he has not sin. But John says of such a person, "He is a liar and the truth is not in him".

We are all worldly, in so far as we have not attained to perfection, to complete spirituality. One is worldly in one thing, and another in another thing. Those who do not control their appetites, their passions, their tongues, their greed and selfishness, are as truly worldly as those who go into excess in dress or amusements. They are all worldly and should repent and strive to attain unto spiritual life.

Is worldliness increasing in the church? Is spirituality increasing in the church? It is quite possible that both are increasing, and in the same individuals. I believe an adult can have more sin and more virtue than a child. A child has innocence, but no virtue at all. Virtue is the result of victory over temptation and is not the same thing as innocence. Just as an adult has more sin and more virtue than a child, so the church today, in the midst of a rich and luxurious world, can have more victories over worldliness and still have more worldliness than at an earlier day,

when temptations were only one-tenth as many and less subtle than they are today. I believe that worldliness is on the increase in the church, and it behooves the church to double her effort to spiritualize this generation. But surely one is blind, who does not also see the increase in self-sacrifice, in benevolence, in temperance and in overcoming big temptations, far beyond those of an earlier day.

This is not time for pessimism, but a crisis that demands prophets, men and women of vision, of faith and courage, and above all, those who are the incarnation of the divine love and life. The growing worldliness of the day is due, largely, to the rapid increase of wealth. A money-making age is also a money-spending age. Wealth always has its corresponding luxury and decay. As the poet has said, where wealth accumulates, men decay.

Worldliness, if not overcome, will absolutely kill the church. The churches of America have not increased the vigor of their message of spirituality and sacrifice, in the same proportion as the increase in worldliness. The churches of America are in a crisis. Not only do men have to be spiritualized, but all this added wealth must be spiritualized, so that it is distributed in the Gospel way.

Can it be done? It can if we have faith that it can. The greater the

darkness, the more light we need; the greater the crisis, the more of the Gospel of Christ is necessary to transform these possibilities into spiritual actualities. Three things are absolutely essential to grow spiritually: Bible study, to know God's Will; prayer, to choose God's Will; and service, to do God's Will. No negative policy of legalism has place in this world crisis, but the positive work of the divine life. The only way to get rid of worldliness is to crowd it out, by filling the life with a loyalty to Christ.

Sel. by Montez Zigler

OVERCOME

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God", Rev. 2:7. John 16:33 Jesus said, Be of good cheer, I have overcome the world. For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. It is necessary that we must be born again, born of God, a spiritual birth.

He that hath the Son hath life (spiritual life) and this is the confidence that we have in him, that, if we ask any thing according to His will, he heareth us. Rom. 12:21, "Be not overcome of evil, but overcome evil with good". Gal. 6:1,

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness". Rev. 17:14, "The beast shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen and faithful". Rev. 3:21, "To him that overcometh will I (Jesus) grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". For of whom a man is overcome, of the same is he brought in bondage. Jesus said I have overcome the world. Today the world has overcome many christians, because we accept the fashions and customs of the world, we want to look like and do like the world.

What do the present day christians overcome? 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". Therefore if any man be in Christ, he is a new creature, old things are passed away: behold, all things are become new. 1 Pet. 1:14, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance". Many so-called christians are lusting after modernism of the present day world: modern customs, modern dress, adopt modern theories and ideas, modern singing, anything

and everything to conform with the world. Not many are overcoming the world, but the world is overcoming many christian churches. Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye many prove what is that good, and acceptable, and perfect, will of God". This little word "not" is what Satan used to beguile mother Eve. Gen. 3:3-4, "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, "Ye shall not surely die".

The Lord God told Adam of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. For of whom a man is overcome of the same is he brought in bondage. 1 Cor. 6:20, "For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Should we put on our bodies luxuries for display? Do you think the Holy Spirit dwells in a proud heart? Jas. 4:6, "God resisteth the proud, but giveth grace unto the humble". Luke 14:11, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalteth". Have we overcome our selfish nature and lusts?

Phil. 4:5, Let your moderation be known unto all men. Be ye temperate in all things, and above all things have fervent charity. Let this mind be in you, which was also in Christ Jesus. 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich". Ye are bought with a price, Jesus sacrificed all for you and I, even the death on the cross. Be ye not the servants of men, likewise also, he that is called, being free, is Christ's servant. For he that is called in the Lord, being a servant is the Lord's freeman. If we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. Ye shall know the truth and the truth shall make you free. Grace and truth came by Jesus Christ. There is no other name given unto men, whereby we can be saved.

Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead; and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood". What are these which are arrayed in white robes? and whence came they? And he said to me, These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the lamb. John 1:29,

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world". Only one way to receive salvation. One way to overcome Satan and sin. The light of the world is Jesus. We walk in the light when we follow our guide, no darkness have we who in Jesus abide. Are you washed in the blood of the Lamb? In the soul cleansing blood of the Lamb, are your garments spotless, are they white as snow?

What do you understand by the word overcome? To defeat, to subdue a habit, to master or control, to changes the desires of the human mind. Some of the christian churches are adopting military principles; a worldly national organization proposed by man. To have different degrees of office or positions, high and low. Many depend upon theoretical views for salvation and ignore some of the fundamental principles and essentials to salvation, as recorded in the Holy Scriptures. Many discard the literal and sacred interpretation of the Scriptures. Many desire the most modern things, the most modern style of autos, not considering the economical and utility part. Is this the attitude and desires we should have as christians? Is this overcoming the world? Is this the mind our Saviour had, to overcome the world? Was he possessed with all the luxuries of the world?

1 John 2:15-18, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever. Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs, whereby we know that it is the last time". I believe the anti-christ organization owns and has in their control, about one-third of the wealth of the world. Who is a liar, but he that denieth that Jesus is the Christ, he is anti-christ. We are not under the law, but under grace. Rom. 10:4, "For Christ is the end of the law for righteousness, to every one that believeth". Many so-called christians are still under the law, and try to keep some of the law, but not one can keep all the law. What do we overcome?

Some have sinful habits and say their system or body craves them, and therefore they cannot quit them. Some have traditions and customs, and since we had them for so many years, we cannot change now. Some have ceremonial worship established and will not change. Some have man-made laws, what you dare not do, even the

anti-christ church have strict laws which you must obey. The Pharisees were the strictest of all the Jewish sects at their day and age, yet Jesus said, Woe unto you Scribes and Pharisees. Some people are like new-born kittens, have not yet opened their eyes. Matt. 13:13, Therefore I (Jesus) speak to them in parables; because they seeing see not; and hearing they hear not, neither do they understand.

The natural man receiveth not the things of the Spirit of God. Ye must be born again. Jesus answered and said, My kingdom is not of this world, if my kingdom were of this world, then would my servants fight. His kingdom is of peace, as He was the Prince of peace. We must be born into His kingdom, to overcome the world. The apostle Paul, after he was converted said, We have the mind of Christ. He had a spiritual birth. Who hath known the mind of the Lord? God hath revealed them unto us by His Spirit. 1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Dan. 1:8, "But Daniel purposed in his heart that

he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself". We have to make our own decisions, whom we will obey. As one of old, decide ye this day whom ye will serve, but for me and my house we will serve the Lord. We are servants to whom we are overcome.

For if after they have escaped the pollution (defilement, legal uncleanness and corruptness) of the world, through the knowledge of the Lord and Saviour Jesus Christ, and they are again entangled therein and overcome, the latter end is worse with them than the beginning. Who turn from the holy commandments delivered unto them. Be not deceived: for whatsoever a man soweth, that shall he also reap. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Christ hath redeemed us from the curse of the law. Ye are the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. We were born once into the world and we must be born once into Jesus' spiritual kingdom. Jesus saith, I am alpha and omega, the beginning and the ending. Behold I make all things new. Jesus Christ is the faithful witness. He that overcometh shall inherit all things: and I

will be His God, and he shall be my son.

William N. Kinsley
Hartville, Ohio

THE BEAUTY OF QUIET LIVES

There are great multitudes of lovely lives on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs not noise to make life beautiful and noble.

Many of God's most potent ministries are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and, yet, what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! How silently God's angels work, stepping with noiseless tread through our homes and performing ever their blessed ministries about us! Who hears the flutter of their wings, or the faintest whispers of their tongues? And yet we know that they hover over us and move about us continually.

So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, whom he writes down as among his noblest ministers. They do no great things, but

they are a blessing,—oftentimes perhaps unconsciously,—wherever they go.

We may speak a kind, friendly word for one whom we know as we go from house to house, and in a month he will have a hundred friends, and he will not know to whom he is indebted for them.

Here is someone under a cloud. We know him to be suffering unjustly. We have a score of opportunities of saying so every day, as we mingle with our neighbors. In a little while the odium is all gone, public opinion has changed toward him and he is in high favor with the whole community, yet neither he nor his friends know precisely who or what has wrought the change.

Here is one whose character is full of flaws. Direct efforts will avail nothing, for he will be offended and driven away if you tell him plainly of his faults, but quietly, patiently, lovingly, day after day, you can drop silent lessons into his heart, and indirectly you can influence him, until his faults are gone, and his character is made beautiful.

The best work of the true parent and teacher is quiet and unconscious work. It is not what any man says or does purposely, and with intention, that leaves the deepest mark in the world or on other lives, but the unconscious, unpurposed influences which go out from him

whether he sleeps or wakes, whether he is present or absent.

God seems to blight the things which we are proud of, and make them come to nought. And when we are not intending to do anything grand or beautiful, he uses us and our work for a noble purpose, and to make lasting impressions.

It is the quiet, unheralded lives that are building up the kingdom of heaven. Not much note is taken of them here. They are not reported in the newspapers. Their monument will not make much show in the churchyard. Their names will not be passed down to posterity with many wreaths about them, but they are God's favorites. Their work is blessed. In this world they are like those modest, lowly flowers which make no show, but which, hidden away under tall plants and grasses, pour out sweet perfumes and fill the air with their odors. And in heaven they will get their reward, not praise of men, but open confession by the Lord himself, in the presence of the angels and the Father.

Selected

JESUS URGES ALERTNESS

Today it is not difficult to get a listening ear to the prophecies of God's Word, especially those predicting a world-crisis. Even non-Christian statesmen think a world crisis is upon us. Although we

Christians know not when, we know "the day of the Lord will come as a thief in the night." There is not much talk today about man getting better and better. The inventive genius of man is not in the fore-light. Rather, his spiritual digression stands out where all thinking men see it. The time to preach the return of Christ is ripe. All men are classified as being wise or foolish. And it all goes back to the question Jesus asked Peter, "What think ye of Christ?"

Four facts, at least, we learn from the parable of the wise and foolish virgins. They didn't know when their bridegroom was coming. Some were ready and some were not. Those who were not had no second chance. The bridegroom didn't know those who were not ready. Let the pupils find these and translate them for themselves. Read Matt. 24:36-41.

Therefore "watch." This was Jesus' exhortation (24:42, 44). Watch to be ready. Be wise. Prepare to meet God. Jesus had been preaching the principles of faith and living that give entrance into the kingdom. "Believe on me," He must have been urging. (All these lessons should have been helping your pupils to search their hearts as to whether they are saved, whether they really believe on Jesus Christ.)

But the coming of the Lord also should help us to live faithfully.

"Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father which is in heaven." We can't live carelessly. We must have a personal salvation that will give us a vigorous living for Christ. Walking and living in the Spirit, we will be so ordering our lives that we are always willing for the Lord to come, and always ready to live in heaven. If, as iniquity abounds, our love waxes cold, we will not endure unto the end.

Again the Christian finds great comfort to know that his Lord has the ultimate control over all the course of history. The directors of empires through the past centuries, have not been able to evade divine intervention now and again. In our own day we have seen principles of moral righteousness decreeing the fall of evil rules. And we have the assurance that in the end righteousness shall reign and the kingdom of God shall flourish forever and ever.

Are we aware that the Lord may come any time? Are we aware of the conditions of our times and the many lost souls? Are we aware of our own spiritual danger? Are we living on the alert? Jesus urges us: "watch"; "be ready."—Alta Mae Erb.

"A muddy pool cannot give a clear reflection. Only the pure in heart can see God."

THE LAW OF HATE AND JEALOUSY

There are two words in the Bible that are not appropriate to Christian experience, namely, hate and jealousy.

God's law is that "Whatsoever a man soweth, that shall he also reap." Professed Christians who are guilty of hate and jealousy will reap their results in the final day of reckoning. "Whosoever hateth his brother (or sister) is a murderer," I John 3:15 says. "Jealousy is cruel as the grave" (Cant. 8:6). Hate and jealousy are satanic in their origin, and their fruition is hellish, to say the least. They are like a cancer that eats its way into the very fiber of human thinking. They transgress every God-given law that is good for man. The radiant Christian experience ceases when hate and jealousy rule the heart.

There are times when hate and jealousy move stealthily into church organizations to defeat their sacred objectives. Things sacred become distorted when we "look through the yellow pane of jealousy." Professing Christians, including church officials, need to pray earnestly against the spirit of envy and jealousy. Especially is this true when others seemingly have greater success and are highly esteemed by men.

There are times when this car-

nal, fiendish spirit creeps in unawares and we unwisely express our likes and dislikes toward our fellow brethren. If carnal hate controls our thought life, we need to read Rom. 6:13, 16, and Rom. 8:5-7. "The thought life is governed by immutable law, and each thought creates its own sentiment and we cannot help it." And when jealous hatred controls the individual, it will rise like a foul stench. "If we choose the rose, we take the fragrance with it. If we choose the nightshade, we must take the stench with it." "It often happens that the sentiment of jealousy comes to her throne only after a lapse of many years." On the other hand, anger can mount the throne and govern the life in a day. "Anger is the distinct and immediate creation of thought." "Let not the sun go down upon your wrath", Eph. 4:26. In Gen.4:5, Cain was very wroth and his countenance fell—verse 8, Cain slew his brother Abel—verse 13, God judged Cain, who cried, "My punishment is greater than I can bear."

And why criticize Cain's revengeful spirit? We hear of men and women today who say, "I was so mad at him (or her) I felt like —" And in the eyes of God we are just as we feel—and just why do we forget prayer at this moment? "Vengeance is mine; I will repay, saith the Lord", Rom. 12:19.

Sel. by Sister Sigler

FUTURE REUNION

Parting follows every meeting,
 When on earth our friends we
 see,
 Till we reach the heavenly city
 Where farewells will never be.

We come, while here, to paths of
 parting,
 Often, as we're traveling on;
 We share with friends our joys and
 sorrows,
 Till life's weary journey's done.

But we'll meet our loved compan-
 ions
 Where there will be "no more
 pain";
 Some have gone there now before
 us,—
 We shall clasp their hands again.

There throughout the endless ages,
 With them, in our home so
 bright,
 We shall rest from weary trials,
 No more feel dark sorrow's
 night.

We shall see our Elder Brother,
 Praise him all that endless day,
 And the tears we now are shedding
 God's own hand will "wipe
 away."

Let this hope, then, be our com-
 fort,
 While we work in distant fields,
 Till the ripened sheaves we bring
 him
 Which God's earthly kingdom
 yields.

Heaven's dome will ring with an-
 thems

When we shout that "Harvest
 Home"!

And with stars our King will
 crown us

As we kneel at his white throne.

SUNDAY SCHOOL LESSONS OCTOBER 1959

PRIMARY LESSONS

Oct. 4 - A little girl who helped
 her Master. 2 Kings 5:1-14.

Oct. 11 - A little girl who cared for
 her Mother. Ex. 2:1-10.

Oct. 18. - Moses, God's helper. Ex.
 3:7-17.

Oct. 25. - Bringing gifts for God's
 house. Ex. 35:4-10, 36:4-7.

ADULT LESSONS

Oct. 4 - Abiding in Christ. John
 15:1-14.

1. What is the fruit we should
 bear?

2. Does the average professing
 christian possess the joy in its full-
 ness, that Christ speaks of?

Oct. 11 - Love one another. John
 15:15-27.

1. What does it mean, To be a
 friend of Christ, and what are the
 "all things" heard of the Father?

2. Is loving one another a basis
 for all phases of a successful chris-
 tian life?

Oct. 18 - The Holy Spirit as the great Comforter. John 16:1-16.

1. Why was it necessary for Jesus to go away, before the Spirit could come?

2. How long-suffering is the Comforter, concerning our christian welfare?

Oct. 25 - -Sorrow shall be turned into joy. John 16:17-33.

1. Was Jesus speaking only to His disciples, when He said, "Your sorrow shall be turned into joy"?

2. As professing christians, should we be able to say "I have overcome the world"?

BIBLE STUDY BOARD.

DAILY DEVOTIONS FOR OCTOBER, 1959

STEADFASTNESS

Memory verse, Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Thurs. 1—Job 11.

Fri. 2—I Cor. 15:50-58.

Sat. 3—Gal. 5:1-15.

Memory verse, Job 17:9, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Sun. 4—James 5:1-11.

Mon. 5—James 1:1-14.

Tues. 6—Josh. 23.

Wed. 7—Phil. 1:21-30.

Thurs. 8—I Peter 5.

Fri. 9—I Kings 13:1-10.

Sat. 10—Acts 20:17-27.

Memory verse, II Peter 3:17, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Sun. 11—Eph. 4:1-15.

Mon. 12—Heb. 12:1-10.

Tues. 13—Acts 4:13-22.

Wed. 14—Matt. 10:16-28.

Thurs. 15—Luke 9:46-56.

Fri. 16—Dan. 3:8-18.

Sat. 17—Heb. 10:7-25.

Memory verse, Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Sun. 18—John 15:5-17.

Mon. 19—I Thess. 5:14-28.

Tues. 20—Heb. 3:1-14.

Wed. 21—II Tim. 3.

Thurs. 22—Rom. 2:1-13.

Fri. 23—Psa. 103.

Sat. 24—Jer. 2:31-37.

Memory verse, Rev. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Sun. 25—Heb. 4.

Mon. 26—II Kings 22:1-7.

Tues. 27—Gal. 6:1-14.

Wed. 28—I Sam. 12:13-25.

Thurs. 29—II Thess. 2.

Fri. 30—Job. 27.

Sat. 31—Rev. 3.

BIBLE MONITOR

VOL. XXXVII

OCTOBER 1, 1959

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRISTIAN IDEALS

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain", Phil. 2:12-16.

An ideal is a picture in the mind, of what makes towards perfection. Notice our text is addressed to "beloved", those who have accepted and are trying to follow Christ's plan of salvation, as He delivered it to this earth. Because of the presence of sin upon the earth and our labors among sinful things, it is only possible to live a life acceptable unto God through the atoning

sacrifice of Jesus our Lord. Notice that we should follow our ideals, not only when others see us but in their absence, a consistent life at all times.

We must work out our own salvation, not that of another's nor another person for us. Whatever we work at we usually wonder, Who is the boss? and just how shall we work, in understandable details? Definitely we must work out our salvation as God said and revealed unto us through His prophets. God's Word has given us the details, His Son delivered them, explained them, taught us how to do them. Christ's disciples further explain them, give us example and show us how they fit into the problems of daily living. In order to follow these examples as delivered unto us, through the guidance of the Holy Spirit, we must labor humbly and submissively in love.

Our text does not say that we cannot meditate upon, reason and discuss His Holy Word, that we may form our ideals. But we cannot murmur and complain about their details, nor dispute one with an-

other as to their need and value. By our living from day to day, God and the world knows whether we are lights, as the sons and daughters of God should be. We should go forth as lights, holding forth the word of life. "In him (Christ) was life; and the life was the light of men, and the light shineth in darkness; and the darkness comprehended it not", John 1:4-5. Those who are dark in sin will not understand us today, even if we are fully living God's Word. Did you ever stop and think, just how much brighter professed christians should be, than those who do not try to faithfully serve Christ?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self", Matt. 22:37-39. God is love and we cannot be the sons of God unless we have love abounding in our heart. In the light of this Scripture, How much room is left for love of the world, of that which appeals to our carnal nature? We must confess daily that God is doing so much for us, and yet He so loved us that He gave His only begotten Son, as a sacrifice for our sins. Do we "so" love God and if so how we do it?

That great sermon on the Mount, as found in Matt. 5, 6, 7 gives us

many christian ideals. A student of the Bible has said, If we really lived these three chapter only, we would not come far short of Christ's Kingdom. We might say that Matt. 28:18-20 gives us a summary of all christian ideals. Certainly we can neither go nor teach, unless we know and experience it ourselves. Just what percent of my talents are used to help carry out this great commission? Matt. 13:3-9 gives some of the problems encountered in carrying out christian ideals, it is similiar to natural seed sown on the earth. However if we properly push forth we can attain to our cherished ideals.

The attaining unto the goal of our christian ideals is obtained, only after various steps in christian growth. We must have faith in that which we are striving for. We must strive lawfully - push forth our life according to God's Word. We are so blessed that Christ gave us our directions and even proved their value by His own examples. We cannot attain unto christian ideals if we are burdened down with the cares and trials of this world, we must come out from the world, forsake its enticements and grasp for that which fulfills christian ideals, 2 Cor. 6:14-17. We must push forth and make a determined effort, if we ever expect to reach christian ideals. We must bear our cross and not look for flowery beds of ease, "If any man

will come after me, let him deny himself, and take up his cross daily, and follow me", Luke 9:23. Some efforts which will certainly help us to bear our cross are: searching the Scriptures regularly, encouraging one another, teach by example and word especially those who are near and dear to us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:16.

THE WORK OF THE HOLY SPIRIT

Part Seven

We come now to the thought of the Holy Spirit in Christ's sorrows. The prophet Isaiah said of Him, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" Isa. 53:3.

Our Redeemer was in deep sorrow in the Garden of Gethsemane, which means "bruised". The prophet had declared also that He carries our sorrows. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Christ's suffering in the Garden was sorrow unto or into death. It was in Gethsemane that the Father gave Him needful strength, through the Eternal Spirit, to offer Himself as a blameless,

voluntary offering for the human family.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors", Isa. 53:9-12.

Christ made a perfect sacrifice for the human family, when He through the Eternal Spirit (Holy Spirit) offered Himself for our sins. "How much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14. In Acts 1:2 the teaching is that Jesus, through this same Holy Spirit, gave commandments to His disciples. It may have been that

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World evangelization began by the Apostles in Jerusalem.

Jesus had given them previous instructions how to proceed with that evangelization, as recorded in Matt. 28:16-20, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

No doubt it was at the same time

that Jesus commanded them concerning the beginning of their operations, through the Holy Spirit, for a World-wide evangelism for the saving of sinners. Acts 1:4, 5, 8, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Jesus had also given commandment to one of the Jews, one of God's chosen people, concerning the way into the kingdom of God, which coincides with His Commission to the waiting disciples, a birth of "water and Spirit". It was the inquiry of Nicodemus, Jno. 3:1-21. Nicodemus was a Scribe among the Jews and also a member of the Sanhedrin, or power of religious enforcements.

The Jews had their opinion of the coming Messiah, but they did not as a nation receive or accept Him when He came. They had made their views very solid conclusions, but they missed their conclusions, when He came. In their mind they regarded Messiah as

making no demands upon them but would esteem them as very good. He would be a very good Pharisee himself. Hence, when Jesus did not appear in their class and commend them, they did all they could to frustrate or make vain His teachings concerning Salvation. The Pharisees and Sadducees beat Him, killed Him, thus shutting up the kingdom of God against themselves. Hence Jesus' instruction to Nicodemus for entering the Kingdom of God.

To reject the King certainly is no part of friendship to the King. So, the first thing required of Nicodemus was to "be born again, or be born from above." The same is required of all sinners to enter heaven. Two great factors were laid before Nicodemus, water baptism and Spirit baptism. "Born of water and born of the Spirit"—this is the demand of Jesus. Jesus went to the top of Nicodemus' hope and to the center of his life with a message of regeneration. Does He move out of the class he was then resting in? Did Nicodemus accept the source of a new life from above? Have we any positive evidence in Scripture where Nicodemus ever became a regenerated man? As a ruler he was alert, but as a seeker of the deep truth of regeneration, does he accept? If so, where is the language of acceptance? Helping to put Jesus into another's tomb is not sure evidence of having

changed from the old state into the new! Did he stay encased in his class—Pharisees?

John the Baptist would call these two co-ordinate acts, water immersion and Spirit immersion. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost", Mark 1:8. This was filled upon the day of Pentecost. The real significance of water baptism as taught by John the Baptist was forgiveness through faith and baptism of repentance. Hence we find, all forgiveness passes through the mind of the Father, and reaches the believer through Jesus.

Jesus recognizes the faith and penitence of the believer, seeing that these are in harmony with the conditions he laid down; and when they fit up to the conditions, bathed in His shed blood, He surely recommends the believer to the Father, who is ever ready to forgive. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day", Jno. 6:44. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself", Jno. 7:17.

The trouble is, many who are drawn to Jesus by the Father, through the Holy Spirit do not accept Him, do not will to do His Will, hence they reject Eternal Life when it is offered. The human mind ought not to become confus-

ed. That which takes place in the mind (forgiveness) of the Father, is enjoyed by the believer.

The believer has something done for him in heaven and now he enjoys it on earth. When the believer accepts God's terms God declares him to be innocent, then the believer can become conscious of this and is at ease, is happy. When the believer is thus pronounced right, before God, then the Holy Spirit comes into his being to equip for the warfare of perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect", Matt. 5:48. The Holy Spirit abides in such a life, makes him relative to the Father and the Son. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. He gives the Spirit a home, yea, he gives himself up as "a habitation" for God through the Holy Spirit. Here the Spirit has a shrine.

The natural birth of the human race makes one an heir to all the blessings and peculiarities of the class. "That which is born of the Spirit become related to all the blessings promised to the Spirit class. "That which is born of the flesh is flesh; AND THAT WHICH IS BORN OF THE SPIRIT, is spirit", Jno. 3:6.

The Spiritual birth is indescribable, not like the natural birth. It is performed so quietly, so surely, that it cannot be analyzed and un-

derstood, like natural things. One knows it rather by its effects than by analysis. Its origins and endings and operation are all centered in Christ by the Spirit. Hence we have First, Birth; Second, Spiritual Birth; Third, Invisible Spiritual birth; Fourth, Unseen forgiveness in heaven; Fifth, Operation of Holy Spirit in the new life, visible by His effects; Sixth, Eternal life begun. May we one and all be filled with the Holy Spirit.

Bro. Wm. Root,
Great Bend, Kansas

NEW ITEMS

LOVEFEAST DATES

Astoria, Ill. - Oct. 17
McClave, Colo. - Oct. 10
Mechanicsburg, Pa. - Oct. 11
Berean, Va. - Oct. 17
N. Lancaster, Pa. - Oct. 18
Englewood, Ohio - Oct. 24
Quinter, Kansas - Oct. 24
Bethel, Pa. - Oct. 25
Pleasant Ridge, Ohio - Oct. 31
Shrewsbury, Pa. - Nov. 1
Plevna, Ind. - Nov. 14
Waynesboro, Pa. - Nov. 15

REVIVAL MEETINGS

Goshen, Ind. - Oct. 4 -
McClave, Colo. - Oct. 4-11
Quinter, Kansas - Oct. 13-25
Plevna, Ind. - Nov. 1-15
Waynesboro, Pa. - Nov. 2-15

QUINTER, KANSAS

Bro. Harley Flory of Defiance,

Ohio will begin a revival meeting at the Quinter church, Oct. 13 and close with a lovefeast Oct. 24-25. We urge all who can come to be with us. May we pray for these meetings and the Evangelist, that God's Will might be done.

Elma Jamison

WAYNESBORO, PA.

The Waynesboro congregation will begin a two-weeks revival meeting, the Lord willing, on Nov. 2 and close with a Lovefeast on Nov. 15 with all-day services. Bro. Elden Flory of Michigan will be the evangelist. We invite all who can to come and worship with us and pray for lost souls.

Sister Elizabeth Wisler, Cor.

ENGLEWOOD, OHIO

The Englewood and Eldorado congregations held their Harvest meeting Aug. 16 in the afternoon, with Bro. Elden Flory preaching the Harvest sermon. His texts were found in Jer. 8:20 and Prov. 6:6-8.

Following this meeting we had a two-weeks revival meeting. Bro. Edward Johnson from the West Fulton congregation gave us timely messages from God's Word. We sincerely pray that each member has taken these messages to heart and that the results will be better christian living. Some of the thoughts which were gleaned from his sermons are: The necessity of keeping the church pure and un-

spotted from the world, that it might be a ready bride for Christ's coming. He likened the church to a ship sailing on life's sea. Only in the ship is there safety and those who remain on the outside will be lost and without hope. This life is the only opportunity to prepare for eternity, proven by the scripture about the rich man and Lazarus, Luke 16:19-31.

We hope that yet some souls may feel the danger of their lost state and turn to follow the Master. We trust that the Lord will bless Bro. Johnson as he goes to other fields of labor.

Sister Maxine Surbey,
Asst. Cor.

PIONEER, OHIO

The Pleasant Ridge congregation had our revival meetings from Aug. 9 to 23, with Bro. Otto Harris as our evangelist. We received many wonderful messages to think and meditate upon. We all were made to rejoice when nine young souls accepted Christ and were baptized.

The Lord willing, we plan to hold our Lovefeast Oct. 31 and Nov. 1. Services at 10:30 Saturday morning, Oct. 31, Communion Saturday evening, services all-day Sunday. We send a welcome to all who can, to come and enjoy these meetings with us.

Sister Ruth St. John

ASTORIA, ILL.

Please note that the South Fulton congregation has changed their Lovefeast to October 17.

ADDRESSING MAIL

We have a request from several Board members and also have some of the same trouble ourselves. The Postoffice is becoming more strict and demands correct route numbers, street numbers and zone numbers. If the 4 cent postage is insufficient, it takes another 4 cent stamp, an added one or two cent stamp means nothing.

Please notify us a month ahead or as soon as possible, when changing address. We have no way of knowing whether you receive your copy of the Bible Monitor or not, unless you notify us. We usually have copies of back issues, which will be sent to anyone who can use them.

Editor

OBITUARY
MARTHA L. REED

Passed away September 3, 1959 at the Carthage Memorial Hospital of injuries received in an auto accident the same evening.

She was born in Floyd County, Va., July 30, 1884; she was a daughter of H. B. and Louisa Howell. On January 14, 1902, she married Creed Taylor Reed in Floyd County. They moved to Illinois in 1911 and the remainder of her life was spent in Carthage and

the surrounding community. Her husband passed away April 30, 1940. She was also preceded in death by her parents and two infant sons.

Surviving are four sons, Leonard of Hamilton, Johnson of La Harpe, and William and Floyd, both of Carthage; five grandchildren and two brothers, Gilbert of Willis, Va., and Leonard of St. Louis, Mo.

She was a loving mother and kind neighbor. She will be greatly missed in the Astoria Dunkard Brethren Church, where she was a faithful member.

Funeral services were held Sept. 6 in the Kilgore Memorial Home in Carthage, Elder George Replogle officiating, assisted by Elder W. S. Reed and Brother O. P. Harman. Near To The Heart Of God and Beyond The Sunset were sung by Mrs. Kenneth Cutler. Casket bearers were Leslie Reed, Arthur Reed, Burman Reed, Russell Jones, Martin Reed, and Geo. King. Burial was in Camp Creek cemetery in McDonough County.

I cannot say, and I will not say
That she is dead. She is just away!
With a cheery smile, and a wave of
the hand,

She has wandered into an un-
known land,
And left us dreaming how very
fair

It needs must be, since she lingers
there.

And you, oh, you, who the wildest
yearn
For the old-time step and the glad
return,
Think of her faring on, as dear
In the Love of There as the love
of Here;
Think of her still as the same, I
say;

She is not dead - she is just away.
—James Whitcomb Riley
Martha I. Harman, Cor.

GIVING IN RETURN

As we take from God His bless-
ings—

Air and sunshine, rain and food,
Health and strength, and grace
that keeps us

From the low and vile and
lowd—

In return we should be giving
Back to Him our best in praise;
Yes, our best in time and service
As we journey through life's
days.

For the kindness of our neighbors,
For the prayers that Christians
breathe,

For the love that loved ones give us
And the blessedness they wreath
Round about our hearts and spirits,
And our lives, on earth's brief
shore.

We should in return be giving
Back to them as much—or more.

Giving back our best is blessed—
And for this we all should plan—
When it's rendered full and freely

To our Lord and fellow man;
For we know that in so living
Life is never, never vain
In that heaven is awaiting
With that vast Eternal gain.
Sel. Sister Shella Stump

A SWARM OF B's WORTH HAVING

B patient, B prayerful, B hum-
ble, B mild,
B Wise as a Solon, B meek as a
child,
B studious, B thoughtful, B lov-
ing, B kind,
B sure you make matter subserv-
ient to mind.
B cautious, B prudent, B trust-
ful, B true;
B courteous to all, B friendly
with few.
B careful of conduct, of money,
of time.
B cheerful, B grateful, B hope-
ful, B firm.
B forceful, benevolent, willing to
learn;
B courageous, B gentle, B lib-
eral, B just;
B aspiring, B humble, because
thou art dust.
B patient, B circumspect, sound
in your faith,
B active, devoted, B faithful till
death,
B honest, B holy, B open and
pure;
B thankful, B Christlike, and
you'll B secure.

—Selected.

THE GREATEST TEST

Help me to walk so close to Thee
That those who know me best can
see

I live as godly as I pray,
And Christ is real from day to day.
I see some once a day, or year;
To them I blameless might appear:
'Tis easy to be kind and sweet
To people whom we seldom meet;
But in my home are those who see
Too many times the worst of me.
My hymns of praise were best un-
sung

If He does not control my tongue
When I am vexed and sorely tried
And my impatience cannot hide.
May no one stumble over me
Because Thy love they failed to
see;

But give me, Lord, a life that sings,
And victory over little things.

Give me Thy calm for every fear,
Thy peace for every falling tear;
Make mine, O Lord, through calm
and strife

A gracious and unselfish life;
Help me, with those who know me
best,

For Jesus' sake to stand the test.

—Selected

TIME AND ETERNITY

The moments each day pass quick-
ly away,

Ever telling the hours of time.
With each setting sun, has some-
thing been done
To aid in redeeming the time?

While midnight draws near, in
comes the New Year,
And we wonder—what does it
all mean?

God speaks to us now, we don't
know just how,
But we're certain it's not just a
dream.

In tones hushed and mild, "Come
near me, my child,"

Hear the voice of Eternity speak:
"I'm morning for some, to others
I'm doom

For such as whose souls you'll
not seek.

"The shrieks and the groans, the
cries and the moans

Of the lost must forever go on;
So seek while you can the souls of
lost men,

Never stopping until they are
won."

I tremble a while, till the light of
God's smile

Assures me that He is still near.

I look—and behold—His fingers
now hold

Right before me a glorious New
Year!

He hands it to me, and what do I
see?

Opportunities mine to fulfill.

O God, what a trust to one made of
dust!

Ever help me to follow Thy will.

Where does the time go? Someone
wants to know,

And He says, "To eternity's
shore,

Where man must go, too, whether
Gentile or Jew,

To live and live on evermore."

O Time! Solemn thoughts to me
have been brought

And I dare not trifle with you.

Friends, come join with me (a vision I see).

There's more work than we ever
can do.

But we must begin, for surely 'tis
sin

Just to talk of the field and not
work;

Our aims must be high, for people
will die

If any their duty will shirk.

The past is all gone, what's done
and undone;

The present is right by our side:

What you and I do, whether faith-
less or true,

Will determine the future's own
tide.

While trembling we stand, O God,
take our hand

And guide us in all that we do;

This New Year may hold great
joys, yet untold,

For others, if we are but true.

The lost cannot see, and know not
of Thee

Unless they are taught from Thy
Word

Salvation for all, the great and the
small,

Ere eternity's voice will be heard.

Sel. by Montez Zigler

TAKE UP THE CROSS

To introduce this I am going to quote the words of Jesus Himself: "If any man will come after me, let him deny himself, and take up his cross, and follow me", Matt. 16: 24. I shall also quote from the words of the Apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me", Gal. 2:20. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Next I shall cite a statement the Apostle Peter gives concerning the cross experience in the life of our Lord: "Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit", I Pet. 3:18.

For Jesus Christ the cross was a real instrument of death. Jesus, who lived a life that was filled with goodness, came to the close of His ministry and laid down His life for you and for me. It was for the experience of the cross that Jesus Christ was born. The most excruciating and painful of all deaths, I believe, is that of the cross. Jesus had a body of flesh and blood, similar to your and my body. Will you stop to think with me of the excruciating pain that the Son of God suffered when He was placed on the cross and hung there between heaven and earth under a scorching sun, with the nails piercing His

hands and His feet, and with wounds which promoted not fast but lingering death? Under the hot sun, losing His blood while He thirsted, He suffered the most painful and shameful death. Why? "Christ also once suffered, the just for the unjust." that He might bear our sins in His own body. We are inclined to allow the lapse of time between now and when the Lord Jesus Christ died to somehow dim in our thinking the very experience that Jesus Christ suffered for us. If Jesus Christ would have been crucified out here this afternoon, do you know what would be uppermost in our minds tonight? It would be the death of the innocent Son of God. But, my friends, let us realize that this event is fresh in the mind of God and in the mind of Christ, and so it ought to be fresh in the mind of the Christian. So I trust that we will never come to the place where we take the cross out of our Christian faith, as the central point of our Christian experience, for Jesus Christ Himself said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Let us follow through this idea of the cross being an instrument of death. It meant death to the Lord Jesus Christ. There He gave His life, the just for the unjust, that He might bring them to God. Peter tells us that He was "put to death in the flesh, but quickened by the

Spirit." In living the victorious Christian life, you and I need to realize that the spiritual cross needs to become our experience. For the Christian life is only the expression of Christ to the world. And the Christian experience means, then, that the experience of Christ is being duplicated in your and my life. Not that we go to the cross, or that we come to a place where we are raised between heaven and earth, or put upon a cruel instrument of death, but it means just this: that we are put to death in the flesh, and quickened by the Spirit. The Apostle Paul had learned this very principle. Now I want us to realize that it was a painful experience for our Lord to suffer death. It was a truly painful experience, and even though He was the Son of God and could have called down twelve legions of angels to minister unto Him and to keep His foot from dashing against the stones that He might not be hurt, He suffered there for you and for me.

The Christian experience doesn't claim to be an experience in which we know no disappointment. No doubt, every one in the world would want to accept this salvation if somehow everybody that would accept it would be an elect people who were not subject to the infirmities of this life. But, actually, the instrument of death needs to operate in your and my experience

because we still have the flesh, and we will always have the flesh until that next great step in the drama of our salvation occurs—and that is the change that will take place at the rapture.

So you and I have the body of the flesh, and it becomes us that we daily allow ourselves to be put to death in the flesh, but to be quickened in the Spirit. The Apostle Paul illustrates that when he says, "I am crucified with Christ, nevertheless I live." The Apostle Paul wasn't dead like Jesus Christ was dead in the tomb. For, when Jesus Christ was crucified, He was carried away to the place of the dead and there was no more life in His physical body.

Nevertheless, no Christian comes to the place where the motions of sin do not operate. I am still of the flesh, and the Apostle Paul still had the flesh, because he said he kept his body under subjection, lest he should be a castaway. The daily path is not easy. It is narrow. It is the pathway of the cross. But, it is a pathway that has been paved for us by the grace of our gracious Lord. And so His grace, which is sufficient for us in every experience, has paved this way which leads heavenward.

It seems to me that in Galatians 2:20, where the apostle says, "I am crucified with Christ," he is referring to a painful experience. When you and I were convicted of

our sins, and became conscious that all our past life in sin was a displeasure to God, then we came to God and bowed down to Him in humility. It was a painful experience. Is it pleasant for you and me to confess to God that we are sinners, and that in our hands we have nothing to bring, and that we have only the cross to cling to? Is it a pleasant thing for us, once we behold the Lord Jesus Christ and recognize the position we need to take before Him as guilty sinners, to go back and straighten out the wrongs of our past life? No, to go back and ask forgiveness is not pleasant. It isn't pleasant to go and make restitution. I knew a man who was converted in the last night in meetings at our congregation. The whole next day without any particular teaching he drove around through the neighborhood asking forgiveness and making restitution. It was not necessarily a pleasant experience. It wasn't easy to go to men in the church and make restitution. It cost him something as far as his pocketbook was concerned. But he found that the grace of God was sufficient. It was not nearly as difficult as he had thought it would be. Nevertheless, it was a painful experience. The cross had begun to operate. And that cross will need to continue to operate in our experience as long as we live, because as we grow in our Christian life and experience,

as the Holy Spirit deals with us and points out to us those things that have become sinful, we will need continually to plead His forgiveness and to go and make restitution.

I suppose that if, when an individual becomes a Christian, the Lord would reveal all his past sins to him and all those sins for which he must make restitution, it would be so pressing upon him that he would not be able to continue. The Lord doesn't do that. But throughout my experience and throughout your experience, as a child of God, day by day, the Spirit speaks and makes us conscious of those things in our life, past and present, which are displeasing to Him, and which do not become us as saints. Then, when He speaks to us on those particular instances, it becomes us, if the cross is operating in our lives, to confess our sins, to seek forgiveness, and to face the consequences for our sins.

It seems to me that this is what the Apostle Paul speaks of when he says, "I am crucified with Christ." He speaks in the present tense. This suggests continuity. The Christian life is continuous, and so is the crucifixion part of it. We have not come to a sinless perfection. Unconsciously, continually, we are making mistakes, coming short of the glory of God. I wish you and I as Christians would be more free and open with each other.

The Scripture says that we should confess our faults one to another. If I see you in a fault or engaging in something that is inconsistent or sinful for you, why should I not come to you as a brother and speak to you concerning this matter? And why should you not receive from me the brotherly admonition? You may be unconscious of your fault, and it may be painful to recognize and confess it, but the grace of the Lord is sufficient.

I want to go on now to the Scripture in Galatians 6:14, where the Apostle Paul talks about the cross in which he glories. What does the apostle mean when he says "God forbid that I should glory save in the cross of our Lord Jesus Christ?" He is talking about the experience of death on the cross that brought salvation. It was being put to death in the flesh that brought about the quickening in the spirit. Death always precedes life. We allow the grains of corn to fall about three inches under the ground, and there they lose themselves in dust, but they come forth in the fullness of life. And if we are to know victorious living, if we are to know the experience of life eternal, we will need to allow the flesh to drop down in the place of death, and allow ourselves to be over-run, literally over-run, as far as our rights and some of our privileges are concerned, and as far as

our flesh is concerned.

Now the apostle tells us in Galatians 6:14 something of the operation of the cross. He mentions three crucifixions. He is talking in the first place about a crucifixion which is once and for all. That is the crucifixion of Jesus Christ. We don't need to give the fruit of our bodies for the sin of our souls. Jesus Christ once for all laid down His life in death as an atonement for sin. He only could do it because He was the Son of God, and so the Apostle Paul is glorying in that cross, the cross of Christ. It is a bloody religion, I know, but having sinned in the body, in the flesh, my blood stream was perverted by sin; it took new blood to bring me into the family of God. I am glad that Jesus Christ shed His blood so that I could have salvation, so that I could be a child of God. So I glory in the cross of our Lord Jesus Christ.

And so, though the cross of Jesus Christ was the instrument by which He suffered death and on which He bore the penalty for our sins, I am thankful that the apostle does not stop there. We have men teaching and preaching the cross who say, "Jesus only," or, "Only believe," because "he that believeth . . . shall be saved." This type of preaching does not go far enough. Jesus paid it all, yes, but we are commanded to take up the cross. When Jesus Christ declared, "It is finished,"

new life began for me and for you, and it becomes a continual experience for us until we reach the more excellent glory.

Notice now the second crucifixion. "By whom the world is crucified unto me." The second thing the apostle speaks about crucifixion does not refer to Christ. The second thing put to death is not Christ, but the world. Is the world to you as a dead thing? Dead things are obnoxious, dead things do not belong on top—they belong underneath. When poultry dies at home on the farm, we put it underneath. If we let it lie around in only a few hours it becomes so obnoxious that we can hardly bear it. You put it underneath in the place of death. The Apostle Paul says, "By whom the world is crucified unto me."

If the world is crucified unto us it proves to have less and less attraction. It never gets to the place that it does not have any attraction, but it has less attraction. The things of time and sense ought to appeal to us less today than they did a year ago, if we are coming to an experience of maturity in Christ. No, I have not reached the place where they have no attraction for me. I love the work I am doing. I enjoy my physical work, and it would not be hard for me to throw myself into it and try to expand it. But another duty calls, and another urge—an inner urge to serve the One who served me, is predom-

inant. But it seems to me that in my own experience, I can realize the call of business becoming weaker and less tenacious than it was some time ago. That is the way that it ought to operate in our own experience. Not that we shun work; we have a right relationship and responsibility to those things, but the world needs to become to us as a dead thing. The attraction that the world has to offer must be in the background. We may say that the pleasures of the world, such as movies and television sets, do not attract us, but what about some other things we might consider more legitimate?

The third death experience is embodied in the latter part of the statement: "The world is crucified unto me, and I unto the world." The apostle in effect says, "I am crucified unto the world." What does he mean? In his own experience he means that unto the world he is as dead being. I trust that in our Christian experience we may live a victorious Christian life to the extent that we are also dead unto the world. There are agencies and organizations in our own communities that bid for our support and which are not altogether separate from the professed church, but they are separate from these interests that we have as a nonresistant church.

The Lord says that we should take up the cross. The cross is an

instrument of death, and it is not easy to say "no" to the things of the world. But the Scripture tells us that we should not make provision for the flesh to fulfill the lusts of the flesh. That provision may be painful, but let us recall that the experience that followed the death of Jesus Christ brought Him a glorious relief. It relieved Him of some of the limitations that He knew in His body. When He came forth from the resurrection, Jesus did not have many of the limitations that He knew prior to the resurrection, and in the same way, if we allow the cross to operate in our own life, it is going to bring to us a new relief in our Christian experience - a new victory.

Like the apostle Paul, we have not yet attained, we have not yet laid hold on the thing for which we have been laid hold on by Christ, but we want to press on. Life becomes increasingly richer and fuller as we grow. May the Lord bless us and may we allow the cross to operate in our experience, that we may be put to death in the flesh, but quickened in the Spirit, and that through our victorious living the world may be persuaded that the way of the cross is the way that leads home.

H. Raymond Charles
in Christian Monitor

CONTENTMENT

Contentment is not only the gift

of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances. To be contented one must accept promptly and gladly the conditions or way that God marks out for him by His providence, as the best that His wisdom and love could provide. God's infinite love has made a way through the wilderness of this world that brightens more and more even to the perfect day. Through the atoning and abounding grace of Jesus Christ the prisoners of despair become the children of eternal hope and glory.

—Selected.

WORK

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent", John 6:27-29. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven", Matt. 7:21. Many in this day and age are doing great and wonderful works and are glorying in the works of their achievements. Many of these

are they which are teaching for doctrine the commandments of men.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture", John 10:7, 9. Do you think the traditions of our fathers and ceremonial worship will save you? Repeating ceremonial prayers, six or ten times a day will not save you. Our communion with God must come from the heart. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ", Gal. 2:16. If righteousness came by the law, then Christ has died in vain.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind", 2 Tim. 1:7. Who hath saved us, and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. Col. 1:10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God". Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. In whom we have redemption through His blood, even the forgiveness of sins.

"For in Jesus Christ neither cir-

cumcision availeth any thing, nor uncircumcision; but faith which worketh by love", Gal. 5:6. Wherefore I also labor, striving according to His working, which worketh in me mightily. I Thess. 4:11, "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commended you". Eph. 4:28, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth". We hear there are some which walk among you disorderly, working not at all, but are busybodies.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (interpreting, understanding) the Word of truth. Some are ever learning, and never able to come to the knowledge of the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3:16-17. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. And have no fellowship with the unfruitful works of darkness, but rather reprove them",

Eph. 5:8, 11.

There are two classes of works, one for good and one for evil. Whom are you serving? With good will doing service, as to the Lord and not unto man, doing the Will of God from the heart. The great question among Israel, God's chosen people, was, what shall we do that we might work the works of God? Jesus said unto them, This is the work of God, that ye believe on Him, whom He hath sent. Meaning, to believe in Jesus Christ.

John 1:6, There was a man sent from God, whose name was John, whose name was given by an angel before he was born, yet some of the people rejected him. The Pharisees and lawyers rejected the counsels of God against themselves, being not baptized of John. How are the professors accepting it today? Luke 9:22, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day". Isaiah 53:3, "He is despised and rejected of men, a man of sorrows and acquainted with grief". Christ is being rejected by many who call themselves God's followers. In Mark 1:15 Jesus came preaching the gospel of the kingdom saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel".

This is the answer of the question, What shall we do that we

might work the works of God? John preached repentance, Jesus preached repentance and all the apostles preached repentance. Acts 19:4-5, "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus". Matt. 3:1, 2, 8, John the Baptist preached saying, Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruits meet (proper) for repentance. This is the first work for us all, for salvation. In Acts 2, as Peter preached, they were pricked in their heart, which brought conviction. They asked what they should do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.

John 6:27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". This is the work of God, that ye believe on him whom he hath sent. And this is the will of him that sent me, that every one that believeth on Him may have everlasting life: Verily I say unto you, he that believeth on me hath everlasting life".

The word work meaning: to produce by toil, to bring about, to

make progress, continued activity or purpose, to accomplish. The Pharisees were the strictest of all the people of their day, and had many works. Woe unto you, Scribes and Pharisees, hypocrites. Their works they did to be seen of men and loved the uppermost rooms at feasts and to be called Rabbi. To-day it is reverend. Woe unto you: Scribes, Pharisees, hypocrites, who for a pretence make long prayers. Matt. 5:20, "For I (Jesus) say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". We may have plenty of works, but no salvation. Jesus went about doing good to all men. Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". This happy work can be ours, if so be that we are born again and walk in newness of life.

Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus". For it is God which worketh in you both to will and to do of his good pleasure. Verse 16, "Holding forth the word of life: that I (Paul) may rejoice in the day of Christ, that I have not run in vain,

neither labored in vain". There is much work being performed, with sinew and labor for some great accomplishments, but much is for selfish gain. Many boast of the works of their own hands. 1 Tim. 6:7, "For we brought nothing into this world, and it is certain we can carry nothing out". Godliness with contentment is great gain. Job 1:21, "Naked came I . . . and naked shall I return thither, the Lord gave and the Lord hath taken away; blessed be the name of the Lord". 1 Cor. 10:26, "For the earth is the Lord's, and the fulness thereof". Ye are not your own: for ye are bought with a price.

It does make a difference to whom we work and the purpose or object of our work and labor. Rom. 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof". For there is none other name under heaven given among men, whereby we must be saved. Many mighty and wonderful works will not give you salvation. There is only one way to salvation, Jesus' way. Luke 10:2, Jesus said unto his disciples, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest". God did rest the seventh day from all His works. For he that is entered into his rest, he also hath ceased from his own work.

Let us labor therefore to enter into that rest. There remaineth therefore a rest to the people of God. Matt. 11:28, "Come unto me, all ye that labour and are heavy laden and I will give you rest". 1 Cor. 3:9, "For we are labourers together with God". If so be we are on the Lord's side. Ye are God's husbandry, we are also His stewards and His servants. 1 Cor. 15:58, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord".

Paul said "If Timotheus come, . . . For he worketh the work of the Lord, as I also do. For a great door is opened unto me, and there are many adversaries". Let all your things be done with charity. Work, for the night is coming, fill brightest hours with labor. Fill brightest hours with labor, work, for daylight flies, when man's work is over. When we walk with the Lord, in the light of His word and all on the altar have laid. There is no other way to be happy in Jesus, but to trust and obey. To obey is better than sacrifice.

Wm. N. Kinsley
Hartville, Ohio

WHAT THE CHURCH STANDS FOR

The anointing of the sick. James 5:14-15 says, "Is any sick among you? let him call for the elders of

the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him”.

This law, which authorizes the anointing, teaches that the sick “among you” are the proper persons to receive it. Observe the two qualifications: First, those that are sick; Second, those among you. “Among you” means those among the children of God; members of the body of Christ. The service, therefore, is confined to the church.

The three promises, based on the condition that the oil is applied in the name of the Lord are: first, the prayer of faith shall save the sick; second, the Lord shall raise him up; third, if he have committed sins, they shall be forgiven him. The promises show the purpose of the service.

The first two show the primary purpose of the anointing. It is to deliver from sickness. It may have a secondary meaning or purpose, as a last preparation for death. Jesus said of Mary’s anointing him: “She hath done what she could: she is come aforehand to anoint my body to the burying”, Mark 14:8. Why should not this be true in the case of men today? The force of the third promise is seen in viewing the subject, from both its primary and secondard purposes.

The anointing service must commend itself to the favorable consideration of every child of God, from the standpoint of the law that authorizes it, the promises that follow it, its church history and the blessings that have followed its practice.

The Simple Life. Simplicity of life and honesty of purpose are jealously maintained. It is held that outward show with its attendant lusts and extravagance, is incompatible with the Spirit of Jesus. In opposition to parading the empty, carnal life of the worldly throng, whose only aim is to make a show before men, the strongest plea is made to live the simple life exemplified by Jesus and taught by the apostles. All questionable methods in business are unsparingly condemned. Effort to secure wealth for the purpose of hoarding it, is held to be sinful. On the other hand, it is held that the acquisition of means to provide legitimate comforts and to further the kingdom of God in the world, is every man’s duty.

The Church stands opposed to questionable amusement such as: the theater, ballroom, dancing hall, circuses, etc. The constant aim is to seek after those things that add strength, weight and dignity to character. In keeping with this general principle, the members of the church dress plainly, after a manner that easily distinguishes

them from the world. The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are sharply condemned. Jewelry and gold for ornament are against New Testament teaching, 1 Tim. 2:9-10; 1 Pet. 3:3-5. The dress of Christians should be "modest, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" but with the ornament of a meek and quiet spirit". The sisters veil their heads in time of prayer and prophesying, as Paul teaches in 1 Cor. 11.

As a means to the end of maintaining the principle of plainness in the church body, a form of dress approved by the Church is taught. It is based on the presumption that it is helpful in maintaining the principles, as taught in the New Testament. It is taught as a means to an end, and not the end itself. It is valuable only as it emphasizes and maintains principle. Since it is difficult, if not impossible, to maintain the principle without the help of a form, as it is shown in the lives of good-meaning people all around us. Is it not wise to hold on to what has proven helpful in maintaining the Word of God and avoiding the sinful pleasures of the world.

Selected

DO YOUR BEST

You have a task before you

That is all your very own,
That you cannot leave to others,
It is your and yours alone.

It requires all your courage
And a trial of your skill,
There's a need of your every effort
In the world where much is ill.
It will tax your resolutions
But to your best be true
And God will help you glorify
The place he has for you.

Sister Shella Stump

KEEP LOOKING TO JESUS

Keep looking to Jesus, my friend,
When weary with burdens and
care;

His smile will lighten all your path,
And He ev'ry burden will bear.

Keep looking to Jesus, my friend,
When anxious of the coming
days;

One word from Him will banish
fear

And brighten all your future
ways.

Keep looking to Jesus, my friend,
When bowed beneath affliction's
rod;

One look at Him, new strength is
thine,

To follow in the path of God.

Keep looking to Jesus, my friend,
Each day of your life's journey
through;

He'll guard and guide you all the
way,

With His own presence shelter
you.

THE ATMOSPHERE OF THE HOME

The atmosphere of the child's life is given not by school or church, but by the home. It must ever be borne in mind that the child absorbs more from the atmosphere of the environment in which he lives than from any formal lessons that may be given him. What a responsibility and opportunity it is! The roots of faith are not in knowledge. The deepest things in life spring from the heart, the feelings and the imaginations. It is for this reason that the first five years of life count for character as no others. The next ten years are golden years of faith. In these years the home makes the atmosphere that counts. Blessed is that home where God's name is spoken and held in reverence; where prayer and praise and simple speech about higher things make these things real; where love for all things high and true, and scorn for all things evil and debasing fill the very air that is breathed.

A Christian home was the nucleus of the first congregation, and we read of "churches in the house" in Jerusalem, Ephesus, Corinth, Thessalonica, Colossæ, Troas, Laodicea. The church and the home were vitally associated.

Today the church is more thoroughly organized than ever before. There never was an age when the

response in benevolent ways was so quick in sympathies and so large in substance. But are we not in danger at the point of home life? In the good days gone by, Timothy had a mother, Eunice; Augustine, a Monica; Wesley had a mother, Susanna. Now parents and children alike are finding their social fellowship outside the home. Come with me to a large city and verify what I say. The club, the theater, the dance hall, vie with the home for its inmates.

In those most sensitive years, when character is most rapidly formed, before the school or church or state gets the child, it is the home that has the first chance. Nor can the church ever relieve the home of its function as the place where men shall learn their first lessons of God.

If the home is not giving God to the children, it is robbing them of God. Fathers, what is the key for the day in your home? Is it the daily paper, or the Sacred Word and the higher interests of the soul? Mothers, do you realize that your daughters are getting their interests and their ideals of life from your expressions? Parents, as we are giving all other things, let us take time to hold up before them what is deepest in our convictions and give them our faith and our God.

Sel. by Montez Zigler

* * * * *

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No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STRIVING TOGETHER FOR THE FAITH

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God", Phil. 1:27-28. In these short verses we find many exhortations for the christian.

Conversation is our means of communing with others, the thoughts of our heart. True there are other ways of communing with others, but none of them is as fast, as simple or can they carry as much emphasis. From our text we gather that our conversation should be suitable and agreeable to the Gospel which Jesus brought to earth. That which is not in the spirit of the Gospel, may be mixed with the various sins of the flesh and may bring sorrow rather than joy and

happiness.

Our conversation should be in all respects as members and subjects of the Kingdom of God. We should submit our thoughts and words unto Gospel laws. We should talk as though we believed the Gospel truths. We should talk as though our life depended upon Gospel promises. Our religion must be in each of our lives and not just as though it were bound up in our Minister. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh", Jas. 5:8.

Three things should emanate from our lives in accord with the New Testament:

1. As the Holy Spirit may direct, be diligent and unchangeable; with one purpose in view, to honor and glorify Almighty God. We have all been placed on this earth and given many blessings from God for this purpose.

2. We should labor together in love, with one mind, one purpose and one aim. God is not slack concerning His promises but will reward in due time. "Now he that planteth and he that watereth are

one: and every man shall receive his own reward according to his own labour", 1 Cor. 3:8. Our text tells us to strive, labor for the faith of the Gospel. We should not strive one against the other, but strive together against the evils and pernicious ways of Satan. The God-head works together and His subjects will work together as He directs. True there may be differences of opinion, understanding and desires of the heart, but we should all combine our efforts in the Master's service, according as His Word directs, through the interpretation of the Holy Spirit.

3. Any line of work requires stability and has some directions, rules and regulations learned from study or experience which are a great aid to us in that work. We should be especially stable in observing the teachings of the New Testament, for they are the Words of God and His Son, sent to us by the Holy prophets, who learned them from one greater than they. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord", 1 Cor. 15:58.

We can daily see the uncertainty of the wind or the water, but not so the life of a christian. Even our adversaries should not frighten us, for their affliction is only for a short time. God has promised us

far greater joys and happiness, than these light afflictions and His promises are for eternity, not just a moment or a short period. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves", Phil. 2:2-3.

THE WORK OF THE HOLY SPIRIT

Part 8

When Jesus was in Samaria he met a woman of that country, at the well of Jacob. She was seeking water, a natural element of the universe, while there she was informed of the water of life, which is living water. Living water—Spirit filled life—created through Light. The Jews as well as the Samaritans were almost wholly encased in local, formal worship, the means and place of worship having become the end of their service.

In talking to a gentleman this morning of the so-called Christian Churches of our day, he made the remark of a certain church structure which is built in such a way that there are so many rooms in it, that one who was not acquainted with its premises, would get lost going through it. Then said he, the assembly room was quite small, yet there was some forty feet space between the floor and the ceiling. In

our day, where is the assembly for worship and how many attend the worship? Reader, what about your church? Is the place of worship the end of the service there? Where is the spirit of worship today, is it conducted in the Spirit of Divine worship?

In those ways of the Jews and Samaritans, the want of proper knowledge of true worship furnished the King of kings an opportunity to pour in some excellent experiences from above. The Spirit in the blessed Christ gave forth three great facts: absence of true knowledge among the Jews and Samaritans; knowledge of true worship; and "Salvation is of the Jews" (God's followers). Spiritual worship alone is acceptable to the Father and He will accept none other, for true worship has the elements of love, light and life.

Will God accept of the attractive, alluring entertainments held in the House of God to-day, as true worship? Not long ago the writer was told of a certain meeting, so-called Christian worship, of a play which was held in a certain Church in which it was said was the result of the conversion of souls. We are wondering what they were converted to?

The pre-requisite of true worship is the new birth from heaven; for spiritual worship alone can meet the demands of a Spiritual Father. The life of Christ must be

imparted to the believer, he must have "living water". This can bring the Spiritual Messiah to the disciple to abide in the heart. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit", Jno. 15:2. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned", verses 4-6.

In order that the believer may abide in Christ, trust and watchfulness are principles which the Lord gave as precious gifts to His own—that they might realize security in time of persecution. "Yea and all who will live godly in Christ Jesus shall suffer persecution." The security then of the true believer in time of persecution is, the Spirit will defend them; no previous preparation being necessary.

The Spirit that dwells in the believer will put forth the words that would plead the innocence of their lives; but the Spirit does not defend where He has been outraged by unbelief or doubts. The Spirit

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claims right of way to protect.

In Christ's time they thought He was attributing cannibalism to them! They thought Jesus meant His teaching literally. But the Spirit holds that Jesus is sustenance to the regenerated man and woman. Later, in Mark 14:22-24 the Lord Christ introduced unleavened bread as a symbol of His life giving sustenance for believers. FLESH is of no value as a life-giving principle, but Spirit has immeasurable value in life-power; for the Spirit quickeneth or maketh alive. The Spiritual teachings in this connection are, trustfulness, defensiveness, sustenance, quickening.

FAITH - will cause a person in Christ to become Spirit-filled; then he becomes a blessing to others. The worship of prayer and abiding

together in one place, being of one mind and one heart, meant that they were thirsty and ready to be filled with "the water of life". Therefore "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching", Heb. 10:25.

We believe those waiting disciples, with the other believers, were tarrying in the upper room, all of one mind and of one heart, thirsty and ready to be filled, Acts 1: with that living "water of life" when the Holy Spirit came like a mighty river to allay the thirst of the waiting disciples on Pentecost. Acts. 2. Jesus' teaching was anticipatory of this great day of joy!

Another Endowment of the Holy Spirit is that of PERSISTENT ASKING. In the parable Jesus gave, Luke 11:5-8, persistent asking in the Spirit wins. By persistence or pertinacity the soul penetrates the heart of his friend, Christ. In the parable the strong characteristic of an earthly father is the bestowment of earthly gifts, but when the characteristics of the heavenly Father are sought they are realized as the best gifts.

Jesus, having taught that the bestowment of earthly gifts, but when the characteristics of the heavenly Father are sought they are realized as the best gifts.

Jesus, having taught that the be-

stowment of spiritual gifts are the best. He next approaches the danger of losing this BEST gift, the Holy Spirit. He taught that, NO kingdom can stand or endure by opposing itself. Let us beware of this, for a divided house cannot stand. No denominational church or house, who are in a divided condition, not of one mind in the fundamental doctrines of Christ, can be the kingdom of God, neither will stand the test of God's Word. There cannot be decay and growth at the same time.

The writer cannot agree with the thought that, worldliness and spirituality can be increasing, both at the same time in the individual. Christ could not build up a righteous kingdom by using unrighteous means; neither could satan build up his cause by using Christ's righteousness. Such a thing was impossible, for they are so diverse and wholly opposite. Nothing is built by variance. Variance is a work of the flesh. Gal. 5.

The Pharisees charges Jesus with working with Beelzebub, the fly-god. Christ in turn charged the Pharisees with blasphemy and its penalty. Such reproach, such irreverence, such guilt of error against the Holy Spirit was not pardonable. And this on the ground that the subject was unrepentable. Christ's accusers were not His disciples in this case, but were His opposers. Those Pharisees had nev-

er "tasted the good Word of God", had never been infilled with the Holy Spirit, they were unregenerate and not within the circle of the powers of the coming age.

They were within the pale of the Jewish economy; were leaders in that system, but with such unpardonable thoughts, could not come within the realm of heavenly justification. No provision was ever made for this sin of blasphemy. The guilty one could not come within the forgiving distance of God. His doom was fixed. Those Pharisees said of Jesus: "He hath an unclean spirit". This was saying that the Holy Ghost was a devil. This was awful! What could God say to such a people? He said Mark 3:29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation".

The Holy Spirit speaks in Heb. 10:28-29, on the condition of apostasy or of back-sliding, gives us a timely warning. "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment shall he be worthy, who hath trodden under foot the Son of God, and done despite unto the Spirit of grace". To trample on the Son, and to despise the Holy Spirit, to look down upon and dishonor the Spirit has its just condemnation. Again, in Heb. 6:10, believers who become guilty of sacrificing Christ afresh

are also placed without the pale of forgiveness.

Such are disciples who once "tasted the good Word and of the coming world-powers", were once "in the light", and had learned to appreciate the heavenly gift, but have fallen away or plunged into the abyss wilfully, are 'unrescueable' - beyond the bounds of forgiveness. These were once in the King's flock; the Pharisees were not. The only true safeguard is faith and obedience to the King.

To be continued.

Bro. Wm. Root
Great Bend, Kansas

NEW ITEMS

SPECIAL NOTICE

We, the Directors of the Torreon Mission solicit the help of several carpenters, to get our building project finished before bad weather sets in. This is a splendid opportunity to help in mission work, that the usefulness of our Mission may be increased.

Hayes Reed, Chairman

CERES, CALIF.

The Pleasant Home congregation held their council Sept. 4. Meeting opened by singing Hymn 330, after which Bro. Elmer Ruff read Gal. 6:1-10 and led in prayer. Then our elder, Bro. Wm. Bashor took charge. Election of church officers was the main business. All

was taken care of in a christian manner. Closing song 403 and prayer by Bro. Doyle Lifton.

Sister Dora R. Spurgeon, Cor.
The Pleasant Home revival meetings begin Nov. 15.

LITITZ, PA.

The Northern Lancaster County congregation plan to to start a series of meetings at Lititz, Monday evening, Nov. 2 for two weeks, with Eld. Paul R. Myers of Greentown, Ohio as evangelist. A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

DALLAS CENTER, IOWA

The Dallas Center congregation plans to hold their revival meeting from Nov. 15-29, and closing with a Lovefeast, with Bro. Harley Flory as our evangelist. We extend a hearty welcome to anyone who can come and worship with us and especially at the close of these meetings. If the Lord is willing, there will be services all-day both Saturday and Sunday, Nov. 28-29. Pray that God may have His way in men's hearts and that souls will be saved.

Lois Lilly, Cor.

GOSHEN, IND.

The Goshen Congregation plans to hold their Lovefeast Oct. 17. All are cordially invited to attend.

Mrs. Kenneth Carpenter

YORK, PA.

The Shrewsbury Dunkard Brethren assembled for council Sept. 21. Hymn no. 200 was sung and our elder, Melvin Roesch read Rom. 12 and after making a few remarks led us in prayer.

Some unfinished business came before the meeting and an evangelist was chosen for next fall. Arrangements were made for our Lovefeast Nov. 1st, Sunday-school at 9:30 and preaching to follow, with Communion in the evening. We extend an invitation to all who can to be with us. An offering was taken for the General Mission Board. Hymn no. 81 was sung and closing prayer by Bro. Norman Myers.

Sister Shella Stump, Cor.

ARE CHRISTIANS ALLOWED TO SWEAR?

"But above all things, ye brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation", Jas. 5:12. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than

these cometh of evil", Matt. 5:33-34,37.

Our subject has nothing to do with common profanity. All respectable people, whether christians or not, will condemn that and even the majority of those who indulge in it, when in company of their own kind, will refrain from it when in the presence of a better class, thus virtually condemning themselves. Neither are we concerned about the oath, sanctioned and used under the Mosaic dispensation, but entirely prohibited by Christ under His dispensation, the same as polygamy and other practices of a more barbarous age, but incompatible with the spirit and doctrine of Christ. No one denies that God allowed a race that was inclined to superstition and idolatry to employ a civil oath. He also allowed that same race to practice bigamy and grant divorces to satisfy the hardness of their hearts, but all these things have been abrogated by Christ. Again, we are not discussing the lawfulness of swearing by those who testify in courts or enter upon the duties of any civil office, provided such do not profess to belong to the church of Christ or to be governed by His law. It would be unreasonable to ask anyone to observe this one saying of Christ and discard all the rest of God's commands; hence we direct our remarks especially to those who profess to obey the commands of the

Savior.

The Savior says, "Swear not at all". The command of God to Adam and Eve, not to eat of the forbidden fruit in the Garden of Eden, was no more positive than this. But as Satan could offer some plausible arguments to our first parents to induce them to disobey God's commands, then it is reasonable to expect he would now offer plausible arguments to Adam's children for the same purpose; and indeed, we find very similar arguments in favor of disobeying Christ's command not to swear, as in God's command to Adam not to eat of the forbidden fruit, but before we examine these arguments we must first examine what we mean by an oath.

Oath - "A careless or blasphemous use of the name of the Divine Being", Webster. This kind of oath refers to common swearing or profanity.

2. "A solemn declaration or affirmation, with an appeal to God for the truth of what is affirmed", Webster. This declaration is closed with the words, "So help me God". Since there are those who have conscientious scruples against taking an oath, the law allows them to make a simple affirmation. This affirmation is defined by Webster as follows, "A solemn declaration made under the penalties of perjury, by persons who conscientiously decline taking an oath".

We now proceed to examine the arguments offered in favor of oaths and the Scriptures quoted by those who take them:

1. It is argued that inasmuch as the Lord swore by himself and confirmed his promise unto Abraham with an oath, Gen. 22:17, therefore man may also swear. We reply that no act of God can be sin, however sinful the same act would be to man. God may take the lives of all the innocent men in the world in a moment and commit no sin, but this would be no argument that men could do the same and be guiltless. The fallacy in this argument lies in this, that men may presume to make themselves equal with God in taking an oath, but since man cannot assume the prerogative God takes, this argument falls.

2. It is claimed that swearing by the Living God is sanctioned by the Jewish law, Deut. 6:13, 19-20. We answer that Christians are not under the Jewish Law. "We are not under the law but under grace", Rom. 6:14. The offering of sacrifices, circumcision, keeping the seventh day, eating the passover on a certain night, were all sanctioned and commanded in the Jewish law, but when Christ set up a kingdom for Himself and had fulfilled the law of Moses, He also abrogated that law and the law that regulated oaths with the rest. Hence Christians have no longer to do anything

with the Jewish law of oaths, any more than with their law of circumcision.

3. It is argued that when the Son of God was on trial before the high-priest and the latter adjured Christ to tell whether He was the Son of God, that Christ responded; hence it is claimed that Christ sanctioned the oath. Christ was then before a Jewish tribunal, governed by Jewish laws, which were in force until Christ died on the cross; so that, if this adjuration was really an oath, it took place under an old law, the same as the circumcision of Christ was also administered by Jewish officers under the Jewish law and none of these things concern christianity. But was this really an oath? This term was employed by Joshua when he cursed those who would build up Jericho again, Josh. 6:26.

Tested by all the examples in the Old Testament, we find this adjuration by the high-priest had no resemblance either to the oath, as administered to a witness by the Jews or as administered by the courts now. This word occurs six times in the New Testament and in not a single instance has it the form of a civil oath or of any other kind, but means to lay a burden upon or to command, Mark 9:25; 1 Thess. 9:27; 1 Tim. 1:3; 5:21. As these instances are those quoted in favor of christians taking the civil oath, we need not notice them any further,

since they mean only to charge certain ones with a duty, as we deliver a charge to a minister when we install him in office, or place a gift in the hand of a friend for his safe keeping. When Paul says, "God is my record . . ." Phil. 1:8, it is no more an oath than if he had said something else were his record. The passage "I call God for a record upon my soul", 2 Cor. 1:23, means the same as what we just referred to, with this simple addition or request, that the record may be upon his soul. It is plain that Paul does not call for a curse upon his soul as one does when he takes an oath and should fail to tell the truth.

Paul asks for a record, not a curse, hence the expression lacks both the form and the meaning of an oath. Such arguments are too flimsy to waste time any longer upon them and to sweep them away at one stroke we need only say, that not a single court of justice would recognize such expressions as an oath, nor would those who argue in their favor regard them as such, when used in court.

Since there can be no valid argument drawn from Scripture in favor of christians taking an oath, let us now see what the arguments are against christians taking the oath:

1. A simple affirmation by a christian is questioned by no one. It satisfies the law, it satisfies the hearers, it satisfies the Gospel of

Christ. On the other hand the oath is called in question. The language of the Gospel is against it. The very least that can be said in its favor is, that it is of doubtful expediency and when there is acknowledged safety on the one hand and doubt on the other, prudence would dictate that we pursue the course that leaves no room for doubt.

2. It is claimed that a christian should invariably tell the truth on every occasion, as much as when testifying in court and when he takes the prescribed civil oath, he admits there must be a reason for his doing so. He admits that in this instance his simple yea, yea or nay, nay, would not answer and thus he virtually lowers his character for veracity. If taking an oath lowers a christian's character he should not take it. If a christian cannot be trusted or cannot tell the truth without taking an oath, it is a question whether he is a christian.

3. We are governed by the command of Christ, not by the Jewish law. That law forbade profanity and allowed the civil oath, but the law of Christ expressly forbids what that law allowed.

4. The law against swearing is one of the strongest, clearest and most preemptory to be found in the New Testament. Were anyone to ask the Son of God, as he now sits on the right hand of God, whether he might take an oath at a civil

court or in taking an office, he would have no response from heaven; but if he were to open his Bible he would find in answer of the same Son of God recorded in Matt. 5:34, "Swear not at all". But may I not swear at court? The same response and only one there is, answers again, "Swear not at all".

Selected

Dar Reader, please go back and read the second paragraph again. How is profanity and vulgarity considered in the world today? How does the New Testament consider it? How do I consider it? Am I worthy to be called "heirs of God and joint-heirs with Christ"? Rom. 8:17.

THE VALUES OF MODEST CLOTHING

In the splendid oracle taught to King Lemuel by his mother the following striking words are to be found: "A worthy woman who can find? For her price is far above rubies. Grace is deceitful, and beauty is vain; But a woman that feareth Jehovah, she shall be praised".

Simon Peter of Galilee, in describing the apparel of a worthy woman gave utterance to the following, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, ev-

en the ornament of a meek and quiet spirit, which is in the sight of God of great price", 1 Pet. 3:3-4.

The first of these authors placed a premium upon a worthy woman and that premium still abides. Many women, in all generations, have bartered their opportunity to be called worthy, catering to a class of men of the baser sort and thus they have, in the measure that this is true, weakened rather than enobled the race. For women, more than men, are endowed with the instincts and the facilities which increasingly perpetuate in the race, beauty, strength and moral fiber. Worthy women alone can pass on these and other splendid graces, and they must find their resources for this accomplishment in a right attitude and relation with Jehovah.

The second author quoted above declares that the God of power and resource for the worthy woman, considers the embellishment of the heart the highest achievement; an achievement that will make unnecessary and indeed undesirable, the adornment of the body with jewels, gold and immodest or expensive clothing. He ventures to suggest that "after this manner aforetime the holy women also, who hoped in God, adorned themselves" and adds that with this sort of adornment God is well pleased.

Some things have an intrinsic value, while there are other things that simply reflect values. We as

individuals, must discern whether a thing has worth or whether it reflects value, because of relationship with that which has intrinsic worth. I maintain that simple, modest clothing worn by men or women embodies both intrinsic and reflective values, and with this understanding, I shall endeavor to estimate and unfold the utility of modest apparel.

Economic Value.

Extravagance is a deadly sin. It deals out the material with reckless fingers; it devitalizes the sense of values; it vitiates the moral fiber of the race; its insatiate appetite for abnormalities plunders the loftiest domains and devours with unspeakable impudence, the sacred shrines of heaven and earth. Money possesses almost infinite values. Brain, brawn and time are treasured there, while these are tempered together with the perspiration of application, that wrinkled brows, frosted heads and slackened paces. Money fills so important a place in human affairs, it is capable of representing the value of so much that goes to make up the sum total of life, that it comes to possess extraordinary power for weal or woe. It has come to be almost the sole medium of exchange and as such holds the measure of value for nearly everything under the sun.

Spending measures the individual. To spend that which holds such high potential values, in a

careless or reckless manner, not only fosters extravagance but at the same time reveals the character of the individual. The individuals who have trained themselves to dress simply and modestly prove that they possess a sense of economy that properly estimates values. The costly apparel and jewelry worn by both men and women totals tremendous amounts and reveals an extravagance that is appalling. "There are ladies who spend more on personal adornment every year, than would support many a missionary on the foreign field". "American women last year spent thirty-eight times as much money for powder-puffs, rouge, lipstick and perfumes as an entire large denomination gave for all its church work". "What one earns in the day time goes into one's pocket, but what one spends in the evening goes into one's character".

It seems to me I can hear someone remark that the extravagant spenders belong to a class all their own, but I feel certain too much exists even among christian professors. Howbeit, if we refrain from such exorbitant adornment simply because we do not have the means, what reward have we? Do not even poor sinners do likewise? There is no individual merit in being compelled to dress economically. The individual who looketh upon expensive apparel and costly jewels to lust after them, even

though that individual has not the money to make the purchase, has already committed the sin of extravagance in his heart. Since the action of expulsion from the church has been slow in execution, hoping for improvement from the heart, the lust of extravagance has grown with amazing rapidity.

Again, if we practice conomy in the purchase of our wearing apparel, simply because it is a rule of the church, the action does not represent the fruit of our own character. That condition of affairs may save our money, as long as we are under the authority of this prohibitive measure. If we are following the meek and lowly Lamb of God, His teachings and humble service along with our better use of our blessings, should build into our character principles so that we would be a law unto ourselves in these matters. The question that should always arise in the matter of expenditure is, the thing that I want is it a necessity, a comfort, a convenience or a luxury. As witnesses for Christ I would advise that we examine our wardrobe in the light of this question, before we congratulate ourselves too heartily on the economy we use relative to the clothing of our bodies. It might be that the comparative use of our blessings, would compare us along with our millionaire friends, as wasteful of our Master's goods.

The thing that challenges the

christian, to a wise and careful expenditure of money, is the need of the world. Note a few excerpts from the Holy Scriptures: "He that giveth to the poor lendeth to the Lord"; "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me"; "Seek ye first the kingdom of God and his righteousness"; "He that seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him"; "Lay not up for yourselves treasures on the earth, . . . but lay up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also". How much has this challenge gripped the christian who spent five dollars for luxuries on Saturday and gives fifty cents to the church on Sunday? Who can contentedly worship in a dingy, unkempt temple of worship, but lavishly spends upon the body which should be the temple of the Holy Spirit? Motive is the determining factor. Money spent upon one's self is not necessarily wrong, especially if needed. If it is spent to keep one respectable, to keep one warm, to increase one's usefulness for Christ and to be able to go about the necessary duties of life, no wrong can be charged. "Whatsoever ye do, . . . do all to the glory of God", is a safe and sane principle to motivate our wardrobe.

Hygienic Value

That there is a hygienic value in

the clothes we wear goes without argument. The body was made to indwell the soul of man and is the mechanism through which the ego finds ways of expression. Paul said, "Know ye not that your bodies are the temples of the Holy Spirit?" The body therefore, is the workshop in which eternal possibilities are being worked out.

The clothes we wear should be made to fit the body and should provide for both comfort and convenience. The body was not made for clothes but clothes ought to be made for the body. The ancients were warped in their minds in reference to the Sabbath and it was necessary for Jesus to bring them back to the right idea. The rabbis had worked for years on the Sabbath and after they had it completed they tried the very delicate and painful job of fitting man into it. They tried to fit Jesus into it and found a great deal of fault with Him, for not entering heartily into their arrangement. In His answer to their criticism He announced, "The Sabbath was made for man and not man for the Sabbath".

The women of our day are being tricked, not by the same men, but by the same spirit; for men today are endeavoring to commercialize the bodies of women by working out styles of clothing and then finding the women whom they may be able to fit into their styles. The bodies of these women must under-

go certain changes and very often to the destruction of health, in order to move about in such garb. "Women's immodesty in dress is due to man's cupidity, and it is for mercenary purposes that woman has been forced before the public to become the object of criticism. The bared neck, arms and chest is a trick to give jewelers a greater demand for their wares and every part of her dress is regulated so as to bring in the most money. What indignities and discomfort were placed upon women folks because they sold themselves to profiteer fur traffickers, all because they dare not break with the style. Let us hope too, that our mothers, wives and sweethearts will have more concern in the future for the protection of their bodies from the rigors of winter, than to follow the decrees that would expose their chests, arms and limbs to zero weather, thereby laying the foundation for Flu, Pneumonia, Tuberculosis and various respiratory diseases.

It has not been so long since we berated the ascetic for torturing his body. He denied himself of many of the necessities of life, reduced himself to poverty, forced his body to undergo some of the most inhuman tortures, thereby hoping to attain to a higher degree of holiness and purchase unto himself a merit from Jehovah, which he thought could not otherwise be obtained. In the main, he was possessed with

a good motive, but the method he used was very faulty indeed. But on the other hand, what can be said for the individuals who act silly and sinful, both in motive and method, in that they offer their bodies to be tortured in order that men, who are lovers of money, may advertise their stock in trade.

Esthetic Value

The natural lines bespeak beauty. We admire the natural roses that tint the cheeks of our maidens, wives and mothers. Nature places these decorations at the proper place to bring out the contrast, but what a sickening smear is made by the improvised richness. Better it would be to spend more money and time in taking proper exercise, proper amount of sleep and providing correct habits and diet, so that nature could blossom, rather than to give it for nostrums that deceive and not infrequently destroy the possibility of natural beauty.

Simple clothing provides for the beautiful. The lines and contour of the normal body are beautiful; so when the clothing we wear follows these general lines we may expect the beauty of the body to be preserved. In a very large measure the styles are ridiculous because they are designed to exaggerate one way or another. Consider the yards of goods built into the dress in by-gone years, the hoop skirts, the extenuated bustle, the high collars and extra long

sleeves and today the extreme abbreviated dress, no sleeves and no hose, which are alarmingly suggestive. The same goes for the expensive houses, barns, furniture and automobiles, each with much unnecessary trimming, just because someone else does this or that way. Let us hope that the day is near at hand when we will throw off the extremes in styles of clothing, all of which belong to the works of darkness and come to the simple, natural, beautiful forms that suggest modesty and at the same time bring to the surface the feminine characteristics that not only charm, but ennoble the race.

Moral Value

The clothing we wear has an ethical value of no little importance. We are judged today by the clothes we wear as well as the company we keep. Clothes have a moral or immoral suggestiveness that dare not be overlooked by the christian, for it belongs to the christian's creed to abstain from every form of evil. Christian women if properly instructed will refrain from any attire that would invite or even suggest evil thoughts. We are today on a toboggan slide to moral decay and what we need to save the country from a debasing moral land-slide is the educated, courageous, yet feminine, modest girl and woman. Those who snap their finger at womanly reserve, sweetness and purity, usually go in for whatever is shocking.

The trouble with too many folks is that they brand a thing and then go away and leave it, thinking that possibly the naming of the thing will be sufficient to kill it. Sad to say that the general public does not resent or criticise: indecent dancing, joy-riding in the dark and lonely places, teen-age lovemaking, late midnight or early morning hours and sexual excitable literature. Oh, they will learn better, yes, when it is too late.

Sad is the necessity that schools of higher learning and even high schools must make detailed rules so that students are not immorally dressed. Who is to blame for the moral carelessness and vandalism of today? The young people are irresponsible because they do not realize the danger and after-effects of their actions. Parents too often are not guiding their children but rather allowing them to do and go as they wish. The crusade against moral degeneracy, against evil conditions which sprang up during the war and have increased since, has reached the stage of uncontrollable. Reformers and those who would call a halt are being made fun of by: the comic strips, the humorous movies and the young people's TV programs. I am not seeking to stabilize that harping criticism among the ultra-conservative who would make mountains out of mole-hills, but on the other hand I discover among us a radical laxness,

that even bids for the deterioration of our churches.

May I say in passing, that when the banking institutions in our cities, the factories and the department stores issue orders placing the line of demarcation between decent and indecent clothing for their employees, in order that they shall not offend their customers, lest they cripple their business, it is high time that the church should begin to raise her voice and have something to say relative to the way the members of her communion appear in public worship, in order that they shall not offend our God. Paul's words are timely, "That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, and gold or pearls or costly raiment". No doubt the apostle would add more if he were here writing to us today. "Ye are the salt of the earth", "Ye are the light of the world"; it might be a good policy to take special note of the words of the apostle John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever", 1 John 2:15-17.

Do not understand me to say that we as a church are grossly infected with the virus of sin and immorality. I am not able to know what is in the human heart. But on the other hand I am opposed to decent, respectable, christian girls and boys, dressing in the insignia of the world. If we are not of them let us come out from among them and utterly abandon a mode of dress or conduct that in any way lines up with the world of sin. "Touch not the unclean thing, and I will be to you a Father and ye shall be my sons and daughters, saith the Lord Almighty". If the watchman seeth the danger coming and fails to warn and the people perish, their blood shall be required at his hand. I have heard again and again, "These things will not hurt you if you let them alone". In the first place that statement has been proven false many times over and the christian has no privilege given to him, to be quiet in the presence of evil. "Bear ye one another's burdens and so fulfill the law of Christ", "No man liveth unto himself", "We wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places". We move in the midst of the forces of unrightousness, not as a passive, inert mass, but as a mighty army, constantly battering against the fortresses of sin, and he

who claims to belong to this army but disarms himself while he complacently admires the robed specters of the enemy, will soon discover that he has been outdistanced by the army and encompassed by the enemy. Lord, help us to save ourselves, our children and others from this wicked and adulterous generation, is my prayer.

Selected.

FUNDAMENTAL

Fundamental means: the basic or most important. The ground work, essential or principle thing. A necessary fact or truth. 1 Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ". This is concerning salvation. Matt. 16:18, Jesus said, Upon this rock I will build my church. Jesus spake this under the age of the law and the prophets but the church age was coming. Luke 16:16, "The law and the prophets were until John (John the baptist). Since that time the kingdom of God is preached, and every man presseth into it".

It is our duty to study the inspired Word of God and to learn what our duty is of doing His Will. 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed". It takes an effort on our part. 1 Tim. 1:15, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came

into the world to save sinners". Matt. 9:13, Jesus speaking, "I am not come to call the righteous, but sinners to repentance". There is only one who stands supreme and that is Jesus Christ. Only one way to salvation, through the only Potentate, the King of kings and Lord of lords. At the name of Jesus every knee shall bow and every tongue confess. Wherefore God hath highly exalted Him and given Him a name which is above every name. Jesus Christ alone can save sinners. He died on the Cross to save sinners. We must confess our sins before we can be saved. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

A foundation is a support. Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away". John 1:1-4, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men". Gen. 1:1, 3, "In the beginning God created the heaven and the earth. The spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light". Grace and truth came by Jesus Christ. Jesus said, The time is ful-

filled and the kingdom of God is at hand: Repent ye, and believe the gospel. These are some of the fundamentals to receive salvation.

Heb. 11:3, 6, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please him". Faith, love and charity are essential fundamentals of salvation. Read 1 Cor. 13. Jesus commanded all to believe the Gospel. We have many christians who believe a part of the Gospel and yet they believe there is a God in heaven. Jas. 2:19, Thou believest that there is one God. The devils also believe and tremble. Satan knows there is one God, but he is rebellious against God's commandments. He no doubt fears and trembles and is busy deceiving the people, knowing that his time is short. Rev. 21:7-8, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars shall have their part in the lake which burneth with fire, and brimstone". There is no salvation in fear. 1 John 4:18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love". Obedience is a

product of love. Little children, let no man deceive you. Be not deceived, God is not mocked and counterfeited.

Modernism is to adopt that thing which is the desire and taste of the flesh or the carnal mind. Man is making his own terms unto salvation. Many ways have been mapped or planned, may we say schemed, by men to get to heaven. John 3:3, "Jesus said, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God". Jesus hath brought a saving Gospel from heaven to earth. We can do nothing against the truth but only bring condemnation to our own selves. Rom. 8:9, "If so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his". Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ (not creed or church), have put on Christ". For ye are all one in Christ Jesus.

Many churches that were fundamental sixty years ago are now modernistic, adopting things that are popular in the world. The Gospel of our Lord Jesus has not changed, it is the same at it was when given. Jas. 4:4, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: Whosoever therefore will be a friend of the world is

the enemy of God. Do you think that the scripture saith in vain, "The spirit that dwelleth in us lusteth to envy?" Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. I John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of God is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof".

You cannot follow the lusts or desires of the human mind and be on the Gospel of our Lord and Saviour. The world hath hated them, because they are not of the world, even as I am not of the world. These are Jesus' words, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through thy truth. Can we do like the world, look like the world and be thrilled with the things of the world. Some have a thrilling sensation to hear some of the modern songs and tunes, who is the author of them? Congregational singing is of the past and is not wanted. Perhaps people think solos, duets, trios and quartets are easier. Paul warned, "Let the word of Christ dwell in you richly in all

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord", Col. 3:16. In 1 Cor. 14:15, the apostle Paul states, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also". Is there anything edifying in worship by sounds made with instruments, a man-made product? Can it be led by the Holy Spirit? Does our praise to God come from the heart?

We are either led by the Holy Spirit or we are grieving the Holy Spirit. Paul was a follower of the meek and lowly Lamb of God, the Lord Jesus Christ. If we want to follow his instructions, we have to leave all the worldly things and stand on the fundamentals of the Gospel truths. Are we as watchful as we should be? Mark 13:37, Jesus warns, "And what I say unto you, I say unto all, Watch". Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man". This means for us to watch ourselves. If you notice Jesus places watch first. No doubt an essential thing to salvation for all. Some people pray, Lead us not into temptation and then walk unthinkingly right into it, in the things which Satan is the instigator of. We must

be on guard and watch our steps. On Christ the solid rock we stand: all other ground is sinking sand. We dare not trust the sweetest frame.

William N. Kinsley
Hartville, Ohio

SPEAK KIND WORDS

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh! how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smooth down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A girl cannot make a habit of speaking kind words without augmenting her own gracious temper, But better will their influence be upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves, and soothe and quiet and comfort the hearer. They make all the better elements of nature come trooping to the surface. They melt her stubbornness. They arouse an

appreciation of better things.

Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day—to the beggar who knocks at your door; to the one who has almost lost hope; to all. Remember, kind words can never die. —Exchange.

I AM THANKFUL

I am thankful for food,
For shelter and care.

I am thankful for love,
So wondrously fair.

I am thankful for Jesus,
Who died for me.

I am thankful for peace
Since now I am free.

I am thankful for power
To conquer all sin.

I am thankful to know
Christ dwelleth within.

I am thankful for heaven
Now waiting for me,
I am thankful for hope
In the Christ of Calvary.

I am thankful for all
God's blessings for aye,
I am thankful to know
He keeps me each day.

WATCH

1. Do nothing that you would not like to do when Jesus comes.
2. Go to no place where you

would not like to be found when Jesus comes.

3. Say nothing that you would not like to be saying when Jesus comes.

IN ABSENTIA

This is the place I'll think of while I'm gone,

A homey cottage, with a flower-bordered lawn;

A spreading tree, whose leafy boughs entice

The birds of song, and tempt their avarice;

A vacant chair, where at the evening's close

One, long not here, found comfort and repose;

A study lamp, with books piled all around,

And here were many an hour of entertainment found;

A gallery of inexpensive prints, some new—some old,

Where tales of other decades, and the present one is told;

A simple larder, with the help of pot and pan,

Which often gave refreshment to the inner man;

There may be vistas far more grand to gaze upon,

But this is the place I'll think of while I'm gone.

—Harry Halbisch.

HEARING A GOOD SERMON

A good sermon demands not only that the minister prepare a message that is authentic and inspiring but that the people themselves be ready to hear and receive it as something by which God speaks to their very lives. We often go to the minister and tell him "That was a good sermon," as though he were the only one involved, when really we, the hearers, also contribute to making it a good sermon. When we read through the New Testament and see the difference in the reactions of people after they heard Jesus, we realize that the difference was not in the message—they all heard exactly the same thing—but in the way they heard it, or refused to hear it. The minister's message can reach us only if we are ready and willing to hear it, only if we prepare ourselves aright so that God truly speaks to us and we truly hear Him.

To hear a good sermon we need to develop more eagerness and enthusiasm for our church worship. One author has given us the helpful suggestion of running to church, and walking home." Going to worship with the decisiveness and urgency of an appointment or accepted invitation from God makes worship a significant and joyous happening. Can we truthfully repeat with the Psalmist, "I

was glad when they said unto me,
Let us go into the house of the
Lord”?

To hear a good sermon we must
also develop a good listening ear.
For most of us it is a very easy
thing to “spout,” and far more
difficult to cultivate a truly listen-
ing ear. To possess a good listen-
ing ear one must possess humility
and be ready to accept new ideas.
The listening ear also implies an
eagerness for the participation of
others, both in discussion and
action.

Let us be humble searchers after
truth—servants who, when we go
to church give something of our-
selves, and when we go from
church, take something with us.
We need to take that slow walk
home from church! —in The Par-
ish Messenger.

ALONE WITH MY CONSCIENCE

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years in-
creased,
And I felt I should have to answer
The question is put to me,
And to face the answer and ques-
tions
Through all eternity.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were
dead things,

Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far away warn-
ing, . .

Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.

And I thought of my former think-
ing

Of the judgment day to be;
But sitting alone with my con-
science

Seemed judgment enough for
me.

And I wondered if there were a fu-
ture

To this land beyond the grave;
But no one gave me an answer,

And no one came to save.

Then I felt that the future was
present,

And the present would never go by
For it was but the thought of my
past life

Growing into eternity.

Then I woke from my timely
dreaming,

And the vision passed away,
And I knew that the far off seem-
ing

Was a warning of yesterday;
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future

And no one come to save.
And so I have learned a lesson

Which I ought to have known
before,
And which, though I learned it
dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years in-
crease,
And I try to remember the future,
In the land where time will cease.

PROTECTION

If you want to walk with Jesus
You must keep a thankful heart;
If you want to get the blessing
You will want to do your part.

He who feasts at Jesus' table
Hungers not for husks besides,
All our needs are laid upon it;
We can leave it satisfied.

He who drinks at Jesus' fountain
Never more will thirsty be;
He who plunges in its swelling
Knows his heart from sin is free.

Who for sin would by forgive-
ness
From the table must withdraw;
He who tastes of Canaan's clover
Hankers not for old dry straw.

He, who though a straw-fed
christian,
Turns to Canaan's pasture deep;
Will feel a great compassion
For his neighbor, o'er him creep.

"Freedom" means to venture
boldly;
If we'd compel those round about,
Let's cut loose and start in praying
"Lord, dig us up and search us

out".

Sel. by Sister Shella Stump

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1959

PRIMARY LESSONS

Nov. 1—Building a Beautiful Tem-
ple. I Chron. 28:6-10; II Chron.
2:1-6; 5:1.

Nov. 8—A boy King is God's help-
er. II Chron. 24:1-14.

Nov. 15—A Helper in God's Out-
of-Doors. Job 37; Psa. 147.

Nov. 22—Thanksgiving — Thank-
ing God for His House. Psa. 100;
105:1-8.

Nov. 29—A Child is born in Beth-
lehem. Luke 2:1-7.

ADULT LESSONS

Nov. 1—The Christ Prays for us.
John 17:1-26.

1—What does it mean to be sancti-
fied?

2—Do we realize how important it
is to have a oneness in Christ and
God?

Nov. 8—The Betrayal and Arrest
of Jesus. John 18:1-18.

1—Do we truly know what it means
to partake of the cup that Christ
partook of?

2—Did anyone of that time have
any understanding of the predic-
tion of Caiaphas that Jesus should
die for the whole nation?

Nov. 15—My Kingdom is not of
this World. John 18:19-40.

1—What answers are we giving to-
day to the following questions:

- a.—What accusation bring ye against this man?
 b.—Art thou the king of the Jews?
 c.—What hast thou done?
 d.—Art thou a king then?
 e.—What is truth?
 f.—Barabbas or Jesus?

Nov. 22—Thanksgiving—He Satisfies the desire of every living thing. Psalms 145:1-21.

1—Do we “abundantly utter the memory of God’s “great goodness”, even when adversity comes our way?

2—Many people call upon the Lord, but how many in truth?

Nov. 29—The Trial of Our Lord. John 19:1-24.

1—What would be our feeling if we should suddenly behold Jesus?

2—What was Pilate afraid of?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER, 1959

GRATITUDE

Memory verse, Deut. 8:10, “When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.”

Sun. 1—Psalms 9:9-20.

Mon. 2—Psalms 33.

Tues. 3—Heb. 13:8-25.

Wed. 4—Isa. 42:10-25.

Thurs. 5—Matt. 5:1-17.

Fri. 6—Ruth 2:4-12.

Sat. 7—I Cor. 15:36-58.

Memory verse, Col. 3:15, “And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”

Sun. 8—Psalms 67.

Mon. 9—Col. 1:1-17.

Tues. 10—I Peter 2:1-10.

Wed. 11—II Thess. 1.

Thurs. 12—Psalms 100.

Fri. 13—Deut. 9:1-15.

Sat. 14—Luke 19:11-28.

Memory verse, I Thess. 5:18, “In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

Sun. 15—Dan. 2:14-30.

Mon. 16—Rev. 4.

Tues. 17—Psalms 95.

Wed. 18—Rom. 14:1-19.

Thurs. 19—Jer. 30:10-19.

Fri. 20—Amos 4:1-13.

Sat. 21—II Cor. 2.

Memory verse, Psalms 51:15, “O Lord, open thou my lips; and my mouth shall shew forth thy praise.”

Sun. 22—Deut. 8.

Mon. 23—Col. 3.

Tues. 24—II Cor. 9.

Wed. 25—I Tim. 4.

Thurs. 26—Eph. 5:1-20.

Fri. 27—Phil. 4:1-8.

Sat. 28—Luke 17:5-20.

Memory verse, Heb. 13:15, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

Sun. 29—Rom. 1:16-32.

Mon. 30—Psalms 26.

BIBLE MONITOR

VOL. XXXVII

NOVEMBER 1, 1959

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FELLOWSHIP OF THE GODLY

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and in you all," Eph. 4:1-6.

It is a sad condition that there is such a vast lack of unity among professed christians today. The failure to be of one mind is definitely not the failure of God's plan of salvation. Could it be that many professed christians are failing to accept and follow the plans which God has given us? Could it be that many professed christians are not having fellowship with God and the Lord Jesus? It is a very serious matter not to be in tune and fellowship with God. Do you

realize it is a very serious matter not to be in tune with one another? "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

When we work and think together, seek to promote the same things, enjoy the same joys and share in the same sorrows, we have fellowship one with another. To a certain extent we may fellowship with one another in temporal things of life, which endures for only a short time. However in christian fellowship we enter into a partnership with heaven and all those who are sincerely setting their affections on things above. When each of us enjoys fellowship with the Father and with His Son, Jesus Christ, we also enjoy fellowship with one another.

The fellowship of saints does not depend upon social standing, wealth or education but upon the relationship we have with one another through faith and experience with our Saviour. When the Holy Spirit dwells in each of us, we will enjoy christian fellowship. We each

treasure the teachings of our Christ, we each have similar battles to fight with the temptations of Satan, we each must depend upon the power of the Holy Spirit to guide us and thus we delight in the concern, comfort and consultation of one another.

The nearer we get in close fellowship with the Father and the Son and the guidance of the Holy Spirit, the more we will enjoy fellowship with those who are Godly in all their ways. There are those who enjoy evil fellowship and all the sins that go with it. You would expect that a child of God would not long after or enjoy and fellowship with Satan's devices or evil allurements. True fellowship, by those who follow the leading and prompting of the Holy Spirit, is brought about through: meekness, lowliness, long suffering and forbearance.

What might we give as evidence that we have fellowship with God and with one another? "Endeavouring to keep the unity of the Spirit in the bond of peace", Eph. 4-3. Just how much do I endeavour that I might keep the unity of the Spirit? Am I in unity with God myself? Do I ever cause any disunity among brethren? "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus

Christ", 1 John 1:3. Much of the writings of the Apostles were given to us that by so doing, there might be love and fellowship between us and God and between one another. Can we expect this heavenly association, if we are not willing to follow the teachings which the Holy Spirit has delivered unto us? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment", 1 Cor. 1:10. What joy and satisfaction might we hope to attain by not striving to live together in peace and unity? Is any other kind of life worth living? Is there any better way to establish and maintain christian fellowship, than to minister unto the needs of others?

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends", John 15:12-13. The same bond which unites believers to Christ binds them to each other. The love which is exercised toward the Head extends to the members. Those who love Christ love those who are like Him and those who are beloved by Him. There is a mighty gulf between those who love and those who do not love God. To the one class we owe civility, courtesy, kindness,

even tenderness. It is only those who love the Lord who should find a home in our hearts.

STRANGE APPAREL OR HARLOT'S ATTIRE

There are many people today in christendom, who would have us believe that dress is a nonessential and has nothing to do with salvation whatever. They love to quote phrases like, "If the heart is right that is all that matters", God does not look to see what kind of clothes we wear", "My religion is not in my clothes". Now all this may sound well and good to carnal professors or worldly minded christians, but not to a sincere child of God who wants to know the whole will of the Lord. They seem to forget many of the plain Gospel teachings and that all scripture is given by the inspiration of God, and is profitable for reproof and correction, for instruction in the way of righteousness or right living.

Many become quite vocal and say in no uncertain terms, "No one is going to tell me what kind of clothes I am going to wear". But are they honest with themselves when they make such a statement? Everyone of us either consciously or unconsciously do dress ourselves according to someone's pattern or standard. We either get our pattern from the Word of God, as interpreted by Godly men and

women, or from the world and worldly minded men and women. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him", 1 John 2:16. Whatever fashion decrees, no matter how ridiculous or immodest, there are many who are devotees of this goddess and their number is legion, who worship at her shrine.

Why do christians want to pattern after a godless society, so as to not be out of style? Poor old brother John the Baptist. He must have looked very odd with his clothing of camel's hair and a leathern girdle about his loins, but he had God's approval and was filled with the Holy Ghost and his preaching struck terror to the hearts of his hearers and brought results. John the Baptist was not interested in the latest styles but was out to please Him who sent him and to call men and women to repentance. We dare not do any less today. When Jesus gave an evaluation of John's character and ministry, He said, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a prophet", Luke 7: 24, 26. Oh, that the same might be said of every child of God today.

Let us make a clean break with the world and dress to please

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Christ and not ungodly men and women. Any group of believers who belong to a fellowship that sets up a standard or pattern for its members, ought to thank God and be obedient. The Scripture enjoins us to obey them that have the rule over us, as they that watch over your souls, so that when they give an account to God, they may do it with joy and not with grief.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints", Eph. 5:3. What uncleanness is a companion of fornication, that we might hope is not once named among us? The exposure of peoples bodies as today certainly fits this uncleanness as: halters, shorts, jeans, slacks, short sleeve and sleeveless dresses and

bare legs, low neck, low back and form-fitting garments are all generally designed for sex appeal. It seems that the farther one drifts from God, the more daring and sensual the appearance of styles become, until there is no conscience left against immodesty. It is high time the christian churches call a halt to these practices. Williams translation of Rom. 12:2 is given thus, "Stop living in accordance with the customs of this world, but by the new ideals that mould your mind continue to transform yourselves so as to find and follow God's Will. That is what is good, well pleasing to Him and perfect".

A certain preacher once said, "When I see a so-called christian girl or woman dressed in fashionable clothes and decorated with jewelry, it is a sure sign to me that the Lord Jesus does not satisfy her. If He did she would not seek the fashions of the world. The same applies to men with their two-tone suits, neckties, bars and stickpins, feathers in their hats, loud-pattern socks, loud colored shirts and crew cuts, military cuts, etc. Why wear a necktie at all, it is only a cloth necklace, a useless ornament. We condemn sisters for wearing pearl, gold and silver for ornament and yet men wear their ornaments.

"Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold,

though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life", Jer. 4:30. Human nature has not changed much down through the years and neither have many customs. Though thou clothest thyself with crimson (red and bright colored clothing) though thou rentest thy face with painting (rouge and lipstick) and it even goes to the nails and eyebrows, trying to look like that which we are not. It seems very strange indeed that many professing christians no longer have any conscience left against wearing red, crimson and scarlet and loud-colored materials. There was a time when red dresses, hats and kerchiefs were worn only by harlots, bold, boisterous persons who had no sense of modesty or shame, so far in sin that they could not even blush any more. Even their friends, after they were satisfied, sought only their lives. How far are we going to be led astray by the influence of Satan?

selected

NEWS ITEMS SPECIAL MATERIAL

The time of the year is near when we would appreciate a number of articles concerning the Birth of Christ. Also a number of articles suitable for the New Year. How many will we hear from?

Editor

THANKS

Dear Brethren and Sisters,

Not being able to answer personally I am writing this notice to thank all who have remembered me in my illness with cards, letters and your prayers. May the Lord bless you one and all.

Bro. Joseph P. Robbins,
Potsdam, Ohio

APPRECIATION

I wish to express my sincere thanks and appreciation to all the Brethren and Sisters who sent me cards, hankies and gifts for my birthday. I received over one hundred cards and so I cannot begin to write to each one. May God bless you for your act of kindness.

Sister Dottie Pifer

PERU, IND.

The Midway congregation met in regular council Sept. 12, with our Elder, Vern Hostetler presiding. The business consisted mostly of preparation for our communion services and other local items.

A week later we had afternoon services with Bro. Hostetler preaching. In the evening after examination service, fifty-one participated in the commemoration of our Lord's last supper, with Bro. Paul Reed officiating. With us in this service were the Hostetlers and Parkers from Ohio, the Reeds and Prisers from Goshen and quite a number from nearby Plevna, including all

three ministers. Next morning following Sunday-school, Bro. Parker preached to us. The weather was good both days.

We plan to have services each Sunday morning at 9:30 C.S.T., with preaching the third Sunday of each month, except in November. Because of meetings at Plevna, we will not have services here the first three Sundays of November, but only on the fourth Sunday of this month. Come and worship with us when you can.

Paul B. Myers, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met for regular fall council, Sept. 19. The meeting opened by singing hymn no. 200. Bro. Dayhoff read Rom. 11:13-24 and offered prayer. Our Elder, Melvin Roesch then took charge of the meeting. All business was taken care of in a christian manner. Preparations were made for our Lovefeast. The meeting closed with hymn 266 and prayer by Bro. Roesch.

We were blessed with fourteen spirit-filled messages during our evangelistic meeting. Bro. Roesch gave us the inspired word of God, which I am sure uplifted everyone and we rejoice for two precious souls. We deeply appreciate the presence of all visiting congregations, and invite each of you back anytime you can worship with us. May the Lord bless you for com-

ing. We pray a special blessing on Bro. and Sister Roesch as they continue to labor in the Lord's vineyard.

Sunday, Oct. 4, we had our Lovefeast services. We were blessed with a beautiful fall day and attendance throughout the day was very good, considering meetings going on at other churches the sameday. Visiting Ministers present were: Homer Mellott, L. B. Flohr, Joshua Rice, Ord Strayer and Melvin Roesch. Fifty-six surrounded the tables, with Bro. Mellott officiating. Another time we were privileged to carry out the Word of our blessed Lord unmolested. Let us pray we may continue to have this same freedom. Pray for us at Walnut Grove and come to worship with us often.

Sister Margaret Dayhoff, Cor.

WAUSEON, OHIO

Eld. Paul Myers of the Orion congregation, came into our midst at West Fulton and conducted a two-week revival meeting beginning Sept. 20. These meetings were very well attended and Bro. Myers sermons were spirit filled and uplifting. We were very glad to have Sister Myers with us, too. May the Lord richly bless them as they go into other fields of labor.

We had reasons to rejoice when six young souls accepted Christ and were baptized on Sunday afternoon, the last day of our meetings. We

ask an interest in your prayers for the work at this place.

Sister Leola Beck, Cor.

MARRIAGE

Sister Dorothy Armstrong, daughter of Brother and Sister William Armstrong and Bro. Carl Lorenz, son of the late Brother and Sister Jacob Lorenz, were united in marriage on Sunday afternoon Sept. 6. Eld. Edward Johnson united them in marriage. They are now living in Converse, Indiana.

CERES, CALIF.

The Pleasant Home congregation met for quarterly council on Sept. 3, opening with Hymn No. 330. Bro. Elmer Ruff read Gal. 6:1-10 and led in prayer. Our Elder, William Bashor, took charge of the meeting, which was conducted in a christian manner.

The Lord willing, we are planning a series of Meetings beginning Nov. 15 and closing Nov. 29, with a Love-feast on Nov. 28. We would appreciate your prayers for these meetings, come and join us in our services. Bro. Dale Jamison of Quinter, Kans. is our evangelist. We are praying for souls to be listed in the great Book of God.

Sister, Carol Ruff

OBITUARY

KATIE

FINKENBINDER ROESCH

Daughter of George and Eliza-

beth Finkenbinder was one of eight children born at Stella, Richardson Co., Nebraska, May 2, 1878, departed this life in the Bent Co. Hospital, Las Animas, Colorado, September 30, 1959, at the age of 81 years 5 months and 25 days.

While still quite young she moved with her parents to Scott Co., Kansas. In early womanhood she joined the German Baptist Brethren Church. Later she reaffirmed her Covenant with the Dunkard Brethren Church to which she remained faithful until death.

On December 30th, 1897, she was united in marriage to John Henry Roesch of Quinter, Kansas. They made their home near Friend, Kansas, until 1919, when they moved to near McClave, Colo. To this union were born seven children. Two daughters passing away in infancy; her husband John, her eldest son Marion; also one granddaughter and one great-granddaughter preceded her in death.

She leaves to mourn her departure: two sons, Melvin of Mechanicsburg, Pa.; Everett of McClave, Colo.; two daughters, Bertha Jarboe of Grandview, Mo., and Erma Moss of Hasty, Colo.; seventeen grandchildren, thirty-six great grandchildren; three sisters, Mrs. Minnie Dague of Scott City, Kansas; Mrs. Emma Armantrout of Halcomb, Kansas; Mrs. Rhoda Wertz of McClave, Colo.; and a host of relatives and friends.

Dearest Mother, thou hast left us,
 A voice we loved is still,
 A place is vacant in our home
 Which never can be filled.
 Our loss we deeply feel,
 But 'tis God who has bereft us,
 He can all our sorrows heal.
 Yet again we hope to meet thee,
 When the day of life is fled,
 There in Heaven with joy to greet
 thee,
 Where no farewell tear is shed.

Funeral services were conducted
 by Bro. W. C. Smith, assisted by
 Bro. Harley Flory, at the Clover-
 leaf Church. Burial in the McClave
 Cemetery.

Sister Rosella Kasza

WHAT THEN?

When the great plants of our cities
 Have turned out their last finish-
 ed work;
 When our merchants have sold their
 last yard of silk
 And dismissed the last tired clerk,
 When our banks have raked in their
 last dollar
 And paid the last dividend;
 When the judge of earth says,
 "close for the night"
 And ask for a balance—what
 then?
 When the choir has song its last
 anthem,
 And the preacher has made his
 last prayer;
 When the people have heard their
 last sermon

And the sound has died out in the
 air;
 When the Bible lies closed on the
 altar
 And the pews are all empty of
 men
 And each one stands facing his rec-
 ord—
 And the great Book is opened—
 what then?
 When the actors have played their
 last drama
 And the mimic has made his last
 fun,
 When the film has flashed its last
 picture
 And the billboard has displayed
 its last run,
 When the crowds seeking pleasure
 have vanished
 And gone out in the darkness
 again—
 When the trumpet of ages have
 sounded,
 And we stand before Him—what
 Then?
 When the bugles' call sinks into
 silence
 And the long marching columns
 stand still,
 When the captain repeats his last or-
 ders,
 And they've captured the last fort
 and hill,
 And the flag has been hauled from
 the mast head,
 And the wounded afield checked
 in,
 And a world that rejected its Sav-

your,
Is asked for a reason—What
Then?

Sel. by Viola Broadwater.

Prepare to meet thy God today!
You have no promise that you will
see tomorrow on this earth. For
he will call you into Eternity in the
day you think not.

Brothers and Sisters what coun-
try are we bound for? Heaven and
happiness or Hell, sadness and woe?

“Seek ye the Lord while he may
be found, call ye upon Him while
He is near”.

Jesus, says, “Behold, I stand at
the door and knock; if any man hear
my voice, and open the door, I will
come in to Him, and will sup with
him, and he with me”, Rev. 3:20.

Viola Broadwater.

STORIES OF GOSPEL HYMNS, A SHELTER IN THE TIME OF STORM

The words were written by V. J.
Charlesworth. The music by Ira D.
Sankey. “The Lord’s our Rock, in
Him we hide, A shelter in the time
of storm”.

This hymn was found in a small
paper published in London, called
“The Postman”. It was said to be a
favorite song of the fisherman on the
north coast of England. They were
often heard singing it as they
approached their harbors, in the
time of storm.

The hymn was formerly set to a
weird tune, but Mr. Sankey com-
posed a more practical one and one
that could more easily be sung.

Sel. by Sister Bertha Hicks

LITTLE FAMILY

There was a little family,
Who lived in Bethany,
Two sisters and a brother
Composed that family;
With prayer and with singing
Like angels in the sky,
At morning and at evening,
They raised their voices high.
They lived in peace and pleasure
For many lonely years;
They laid away their treasure
Beyond this vale of tears
Though poor and without money
Their kindness made amends,
Their house was ever open
To Jesus and his friends.
But while they live so happy
So poor, so kind, so good,
Their brother was afflicted
And laid upon his bed;
Poor Martha and her sister,
Now wept aloud and cried,
But still he grew no better
But lingered on and died.
The Jews went to the sisters,
Put Lazarus in the tomb,
And then they went to comfort,
And drive away their gloom;
But Jesus heard their tidings
Far in a distant land;
And swiftly did he travel
To join that lonely band.

When Martha saw him coming
 She met him on the way,
 She told him how her brother
 Had died and passed away;
 He cheered her and he blessed her
 And told her not to weep,
 For in him was the power
 To wake him from his sleep.
 When Mary saw him coming,
 She ran to meet him too,
 And bowed before him weeping
 Rehearsed her tale of woe;
 When Jesus saw her weeping,
 He fell to weeping too,
 He wept until he showed him
 Where Lazarus was entombed.
 He said, "Remove the cover,"
 He looked upon the grave,
 And prayed unto his father
 His loving friend to save;
 Now Lazarus was in power
 Came from the gloomy mound,
 And in full strength and vigor
 He walked upon the ground.

SO IF WE BUT LOVE JESUS,

And do his holy will,
 Like Martha and like Mary,
 Do always use him well;
 From death he will redeem us
 And take us to the skies,
 And bid us live forever
 Where pleasure never dies.

Sel. by Rebecca Beck
 Archbold, Ohio

THE CONQUERORS

Jesus and Alexander died at
 thirty-three. One lived and died for
 self; One died for you and me.

The Greek died on a throne; the
 Jew died on a cross; One's life a
 triumph seemed; the Other but a
 loss. One led vast armies forth;
 the other walked alone, One shed
 a whole world's blood; the Other
 gave His own. One won the world
 in life and lost it all in death; The
 Other lost His life to win the whole
 world's faith.

Jesus and Alexander died at
 thirty-three, One died in Babylon,
 and One on Calvary. One gained
 all for himself; and One Himself
 He gave; One conquered every
 throne; the Other every grave. The
 One made himself god, and God
 made Himself less, The one lived
 but to blast, the Other but to bless.
 When died the Greek, forever fell
 his throne of swords; But Jesus
 died to live forever Lord of Lords.

Jesus and Alexander died at
 thirty-three, The Greek made all
 men slaves; the Jew made all men
 free. One built a throne on blood;
 the Other built on love. One won
 all this earth, to lose all earth and
 heaven; The Other gave up all,
 that all to Him be given. The
 Greek forever died; the Jew forever
 lives. He loses all who gets, he
 wins all things who gives.

Sel. by Sister Shella Stump.

THINK ON THESE THINGS

Some people say it is easy to
 think. This may be true—the way
 many people do think. The Book

says that the thoughts of the people before the flood "were evil and only evil continually." It also says: "As a man thinketh in his heart so is he." When we make what God thinks a subject for our thinking, something is going to come to pass worth while. "His thoughts are as high above our thoughts as the heavens are above the earth." Who has measured the heavens?

Here are several things that have very much engaged my thoughts of late: I stopped over Sunday recently in a town in Florida of about four thousand people. I picked up the paper to look over the Sunday announcements. There were only twelve for religious services. Then I began to think as never before. First, there was need of twelve churches or meeting places; twelve places for the preachers to live; twelve Sunday-schools, etc. And then not half the people, young and old, of the town in the services. Man makes God's easy way hard.

At Jerusalem some say there were 50,000 members in that early church. There was only one meeting place that we learn of—the temple. There may have been many preaching in different sections, but they were in one place of "one accord." "Make them one, Father, as we are one." God's way is easy; man's way is hard.

How will people feel at the great judgment when they look upon the

Judge whose face shines above the brightness of the sun, and know down in their soul thoughts they were robbers while on earth? Let us all get to preaching and practicing God's way and see what will come to pass.

THE HILLS OF GOD

The hills of God stand firm and strong

Above the vales of sin and wrong;
Majestic, peaceful, noble, grand,
Age after age they, moveless, stand.
When pressed by cares, we lift our eyes

Unto the hills, whence fresh supplies
Of grace come down, our souls to bless,

From him who rules in tenderness.
When peace departs, we gaze afar,
Where reigns a peace sin cannot mar;

And like a gently flowing stream,
Flows down a peace earth can not dream.

When joy takes flight and hope seems dead,

And lifts no more her cheery head.
We view the "Everlasting Hills,"
And hope with new life throbs and thrills.

Bear on your message, Noble Hills,
Till every soul with courage thrills!
Breathe on each storm-tossed, troubled breast

God's precious gifts—his peace and rest.

DO

There are things we must do to receive salvation and there are things we should not do because we have salvation. We read, In the beginning God told the first man, Adam, what to do and also He told him what not to do, Gen. 2:16-17. The Lord God took the man and put him in the Garden of Eden, to dress it and to keep it. This was something to do. And the Lord God commanded the man, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. This was something that man should not do.

Man was created to have his own choice, to do good or to do evil, with a reward or a penalty connected. We are under a Bible teacher or instructor. Some say, We as christians have no; to do or do not, for we are saved by grace. Without the grace of God we certainly would have no hope of salvation. But we are also commanded what we must do. We heard a minister say, His mother had him sprinkled with water when a baby and he thinks he has salvation. So he must depend upon the thinking of his mother for salvation, nothing for us individually to do. Rom. 3:23, "For all have sinned and come short of the glory of God". "Forasmuch then

as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent", Acts 17:29-30. This is something for everyone to do, when we grow up to maturity, to choose whom we will serve.

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel", Mark 1:14-15. This is something for us to do. Jesus said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth", Luke 15:10. He also said, Except ye repent, ye shall all likewise perish. Did Jesus make a mistake in these sayings? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit, is spirit. Marvel not that I said unto thee, Ye must be born again", John 3:5-7.

Acts 16:30-33, The jail-keeper saw the power of God, as the prison doors opened. He said to the apostles: Sir, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved. We must decide for ourselves whether we are going to obey His

Word or not. May we base our convictions upon what Jesus and the apostles commanded. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city", Rev. 22:13. The apostle Paul felt that he had done his part, "For I have not shunned to declare unto you all the counsel of God", Acts 22:13. Did he sit down on the seat of "do" nothing? To him that overcometh, will I grant to sit with me, in my throne.

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life", Rom. 2:6-7. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother", Mark 3:35. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed", Jas. 1:25. The Pharisees were condemned because they did not serve God from the heart, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity", Matt. 23:23. Are there any professors like these Pharisees today?

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh", Gal. 5:17. "And let us not be weary in well doing:

for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith". "But ye, brethren, be not weary in well doing", 2 Thess. 3:13. "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent", John 6:29. "His mother saith unto the servants, Whatsoever he saith unto you do it," John 2:5. If He is our Master and Lord, why should we not do His Will? We must be changed from a natural man, serving sin and the flesh, to a spiritual man, serving the things of the Spirit of God. Christ's Words will stand, though Heaven and Earth will pass away.

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God", Rom. 2:8-10. Under the dispensation of the Law and the Prophets the Bible taught them to do good and also under the dispensation of Grace the teaching is similiar. "Wash you, make you clean; put away the evil

of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow", Isa. 1:16-17. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him", Heb. 2: 3. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" "I Pet. 4:17.

Down at the Cross where my
Saviour died,
Down where for cleansing for sin
He died,
O precious fountain that saves from
sin,
There to my heart was the blood
applied,
I am so glad I have entered in,
Glory to His name, hallelujah.

Wm. N. Kinsley
Hartville, Ohio

THANKSGIVING

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

This translation of a loved German hymn of the seventeenth cent-

ury brings to our minds a number of helpful thoughts as we approach again the Thanksgiving season. It is a good thing to remember that now is the time to be thankful to God, because His blessings are continuous and there is not a day or a moment in the day that we do not enjoy them in some form or other. "Giving thanks always for all things" is the way Paul expresses this same idea as he writes to the Ephesian Church. We can conceive of no finer Christian trait than that of continual thankfulness to God for all things that He so richly bestows upon us. We knew an aged brother who said that he tried to remember to thank God every time he took a drink of water. The spirit of thanksgiving to God, the sense of the care of God, had so become a part of his nature that it was the natural thing for him to recognize God as the Giver of what we might think of as the commonplace things of life and to thank Him for them. It is a fine thing to remember that God is the Giver of the common blessings of life and that we owe continual thanks to Him for these things to which many people do not give even a passing thought. Let us thank God "now," in the continual present.

But this does not mean that we should not have special times for thanksgiving. The people of God in Old Testament times had special thank offerings and special feasts

of Thanksgiving, such as the Feast of the Ingathering. This is the idea of special harvest home services and it underlies the whole idea of a special Thanksgiving Day as originated in America and perpetuated year by year by official proclamations by our presidents and the governors of the various states. And so we can well be glad that we live in a land which in this way honors God as the Giver of the harvest and other blessings and that our rulers encourage us to meet at our houses of worship to render thanks to Him as the Sustainer of our lives.

Another thought that impresses us in the opening line of the old hymn is "we all" should thank God. How we wish that were true of our nation! What a change it would make in the country in general and in the observance of Thanksgiving Day in particular! It is a regrettable fact that, while a handful of people gather here and there in the churches for thanksgiving services, masses of people are bent on some kind of pleasure, forgetful apparently of the real significance of the day. To them it is a holiday to be spent in some kind of selfish indulgence.

Thanksgiving should also reach into the past, as again our hymn suggests. While we need not count our blessings in a mechanical way, we should remember that we have been abundantly blessed from the time we were helpless in "our mothers' arms" until the present

time.

Also at this Thanksgiving time as we recall our abundant blessings of the past year—we should remember that there are large numbers of people in the world today who do not have enough food, clothing, and other necessities. Let us make our Thanksgiving practical by remembering the poor out of our abundance. No doubt many churches will hold Thanksgiving offerings for relief. Let us make giving a part of our Thanksgiving worship, thus thanking the Lord with our hands.

Let us then keep Thanksgiving Day in the spirit which prompted our fathers to establish the practice over three hundred years ago. Let our hearts go out to God in humble, grateful praise, and let us not be ashamed to declare the sentiments of our hearts in our songs and personal testimonies. Let us witness to His goodness and mercy. Let us acknowledge Him as the Creator and Giver of all things, the Fount of every blessing, both temporal and spiritual, not forgetting to thank Him for His greatest gift of all—His only begotten Son, the Saviour of the world.

"Now thank we all our God
With heart and hands and voices."

Selected

—○—
O Lord we lift our voices in a hymn of glad thanksgiving. To Thee only is our debt.

EARLY EDUCATIONAL ACTIVITIES IN THE CHURCH

The purpose of education is to teach, to instruct. Its three great factors or agents are the school, the pulpit and the press. While we shall leave to others the task of giving the early history of the last two named, as they relate to our church, yet a complete outline of the early efforts of education among us would be incomplete, without some reference to the early religious teaching by our brethren by means of the pulpit and publishing interests.

Our subject naturally divides itself into the following four periods:

1. The period of Preparation.
2. The period of Organization and Emigration.
3. The period of Primary Effort.
4. The period of Schooling.

The period of Preparation begins about the year A.D. 1600 and extends to the year A.D. 1708. It embraces the time when those noble, educated and spiritually enlightened men lived, labored and shed forth that light, which enabled our first brethren to find the path leading to the church foundation, as Christ laid it, and organize upon that foundation a church after the pattern shown by the great Master Builder, Jesus Christ.

It is a matter of supreme satisfaction to know that the men who wielded so great an influence over

the minds of our early church members, were not ignorant enthusiasts like Boehme and Fox, but men of education, who had their minds trained in some of the best universities in Europe and some of them were themselves instructors in universities. They were trained to reason from cause to effect, could read the Scriptures in the original languages in which they were written and could give an unbiased translation of them in the language of the common people. It is to such men that we owe the debt of gratitude, for the adoption of many of the true principles of the Gospel which we now hold as a church.

First among those noble educators, who in a measure taught some of our early church members, was Johann Arnet born in 1555 died in 1620. He was educated in several universities and wrote that excellent book entitled, Wahres Christenthum (True Christianity), which was translated into modern languages and read by millions and is still a standard work among many. The aim of this book was to awaken the reader to a sense of his true spiritual condition.

Next came Jean Paul De la Badie, born in 1610 and educated in the Jesuit college of Bordeaux, France. He became a protestant minister and the father of that mysticism, which so greatly affected some of our early members, notably Conrad Beissel, once an elder in the church before

he formed the Seventh Day Tunker Society at Ephrata, Pa.

William Penn, educated in Christ College, England, wrote a number of tracts in defense of non-resistance, non-swearing, non-conformity to the world, principles which we now hold as tenets of our faith. Alexander Mack and his associates were brought into close relation with Penn, when the latter traveled through Germany and afterward many of our Brethren were induced to settle at Germantown, in his territory.

Jeremias Felbinger, born in Sillesia in 1610, was a renowned scholar and teacher. He was educated in German, Hollandic, Latin, Greek and Hebrew. He translated the New Testament into German. He rejected infant baptism and taught believer's baptism, feet-washing, the Lord's supper, non-swearing and many doctrines of the New Testament as we now hold and practice.

John Jacob Spener, educated in the University of Strasburg, where he also gave instruction. Next to Arndt, Spenser was the most successful in awakening a spirit of inquiry and piety among the professed christians. He advocated forming social religious meetings, which were engaged in by Alexander Mack and other young people, who met to study the Scriptures and the result later was the organization of the first church at Schwarzenau, Germany in 1708.

Gottfried Arnold, born in Saxony in 1666 and educated at Wittenburg, Germany, was a ripe scholar. He not only advocated the same principles as Spener, but went so far as to urge the separation of the truly converted, from the established churches supported by worldly governments and thus became the father of the separatists.

Among all those eminent scholars and theologians, who contributed to the formation of our first church at Schwarzenau, Germany, none stands higher or did more noble service than Ernst Christoph Hochmann. He was born in 1670, educated in the University at Halle and died at Schwarzenau in 1721. **There is hardly a question but that at first, he was the leading spirit of that little band which later became our first organized congregation, for it is said that on his tours of preaching, Alexander Mack was often one of his companions. At the time our Brethren formed their first church organization, he was confined in prison or he might have held the place in history, which is now accorded to Alexander Mack. While in prison he wrote out a confession of faith, which helped our Brethren to crystallize their doctrine into the form we now have it.**

Hochmann was well qualified intellectually, to be a leader of the Pietists, having extraordinary powers in preaching and in prayer, attracting great masses of people,

not only from the common ranks but also from the nobility. Of him the historian, Stilling, says, "He was simple in his habits and dress, and in character the very best. He taught entire change of mind and complete conformity to the examples of Christ". He awakened all northwest Germany and prepared the ground for the sowing by Mack and his associates. Such were the men who lived and labored in the preparatory educational period of the Church. They were scholars and teachers, secular and religious and taught as directed by the Great Teacher.

The Period of Organization and Emigration. The first school of formal teaching established was in 1708, at Schwarzenau, Germany. In this school the Bible was the textbook and the Holy Spirit gave instruction. Our first members, under the leadership of Ernst Christoph Hochmann and Alexander Mack, having been influenced by those pious and noble men just mentioned, were now prepared to form a separate organization and give formal instruction in the principles of the New Testament, which they adopted as their rule of faith and practice and which now distinguishes us as a church.

This school of Christ prospered greatly, but persecution arose which drove the members to Creyfelt, Marienborn, Holland and other places. At each place there was or-

ganization and religious teaching. In 1719 emigration began to America. A church was organized at Germantown, to which immigration took place up to the year 1738. From Germantown members emigrated to New Jersey, Ephrata, Pa., Great Swamp, Coventry, Conestoga, Oley and other points in eastern Pennsylvania. In all these places churches were organized and the doctrine of Christ was faithfully taught, which distinguishes this period as one of emigration and organization.

The Period of Primary Effort. The year 1738 marks an important epoch in christian education. It is the year in which the first Sunday-school was established in America and the Brethren are given credit as starting Sunday-school instruction. However this was started not at Ephrata but at Germantown, where the Brethren had regular Sunday afternoon services for the young people at the house of Christopher Saur. There is evidence that Ludwig Hœcker was a leading spirit, if not the superintendent of this work at Germantown, but afterward he went with others to Ephrata. He must have been an educated man, for at Ephrata he was the principal of an academy and also superintendent of a Sunday-school for more than thirty years. The exodus from Germantown to Ephrata, of some prominent members, did not seem to stop the Sun-

day-school work at Germantown; for in 1744, Brother Saur printed Sunday-school cards, on each of which was a scriptural quotation and a stanza of poetry. Some of these cards are still extant.

In 1738 occurred another very important event over entire colonial America, wherever the German language was spoken. This event was the introduction of the German printing press into America, by Christopher Saur. Our educational history would be incomplete were we not to notice the educational phase of the press, not only in its influence on the minds of the Brethren, but on the public mind as well, wherever the German language was spoken in our land. In early colonial days, when books were few, Saur's almanac and newspaper were powerful educators in the majority of German homes. Brother Saur, having received university education, was well qualified for the position he filled. His style of writing was elegant and vigorous. The subjects he discussed were numerous and important, such as religion, education, temperance, slavery, war etc. His newspaper was a kind of encyclopedia in the home. In 1763, Eld. Saur, with the assistance of Alexander Mack, Jr., began to publish and freely distribute the *Geistliche Magazien* (Spiritual Magazine) the first religious periodical published in America and properly called a factor in religious education.

Sel. from the writings of S.Z. Sharp.

Before the advent of the public free school, the Brethren showed their interest in education by establishing community schools below the academic grade. Wherever the Brethren established a colony, there was a necessity for a school to afford at least the rudiments of education. In this the Brethren were as active as any other denomination in the rural districts. Select schools, as they were called, were supported by subscription and hence called subscription schools. Many elders and leaders of the church were school teachers, some of great ability. As a result many publications appeared, especially in the latter part of the 19th. century. Also many books and pamphlets were published on the history and doctrines of the church. To be a growing church, we must be an informed church. There is nothing more important for the follower of Christ, than that he have a thorough understanding of God's Holy Book, The Bible. Is commercialism, the greed for money and pleasure so fully occupying our time and talents, that we are not properly using our talents to understand the Holy Bible? If we do not understand it, how can we properly practice it? Our time on this earth is to prepare for eternity, are we ready for it? Editor

SUSTAINING GRACE

One afternoon two little boys

came home to their mother to tell her that their little sister, Doris, was not where they had left her along the fence. Dark clouds were coming up already as they went out to search for her. Heavy, dashing rain kept the people from the hunt that night. The next day it was the talk of the entire neighborhood and surrounding communities. People talked about her day after day. All the time people by the hundreds were combing the mountainside to find the child. C.P.S. boys at Grottoes Camp were called out for the search. Days kept wearing on until one of the C.P.S. men, coming down over the mountainside, thought he saw her shoe. Looking a second time, he saw that it was Doris lying on some leaves. He thought she was dead. Upon approaching her he noticed there was life. He called to one of the searchers near by and they gathered more leaves and made a bed for her. Then they announced that Doris was found. The lost has been discovered.

You would be disappointed if I would stop telling the story at this point. About 1000 people had been searching for that four-year-old child. When she was found, did they stop? No. Doris Dean was carried out on an improvised stretcher. It took hours to blaze a trail out of the forest. They took Doris to a hospital. A mennonite nurse who helped to take care of her remarked afterward how careful they were

with this child. That picture is what God does in His relationships to man. There is a supernatural experience in the conversion of a sinner. We are found, in our lost condition, and the Shepherd gathers us in, but that is not enough. God simply and effectively sustains the transformed life.

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble", Jas. 4:6. This presents a picture of spiritual conflict. In the transformed life, the Christian faces continual conflict. We live in the flesh, not by choice, but by birth. Christians are redeemed and delivered, but not from the flesh. We are made victors over the flesh by the grace of God. Sometimes the old man manifests himself, and then the grace of God becomes useful anew.

"He giveth more grace." Look at the previous passage (verses 1-6). God giveth grace more and more. The picture of conflict suggests at least three different issues that may arise in the Christian's walk.

The first has to deal with problems of carnality. A certain class of people acquiesce to a sort of helpless powerlessness. Others find in their experiences the touches of worldliness—marks indicating their interest in the world. The second has to do with fightings among people. It sounds like Christians who have divisions among them. Paul said, in effect, "You are carnal if you

live on the plane of the fleshly. You must get away from that." James speaks of the same thing. People had been thinking of themselves too much and not enough of others.

This comes out of your own experience or lusts that war against your members. James says that you have not dealt with yourself sufficiently. That is why you do not get along with yourself. But, this does not need to come in the life of a Christian. It should not be the experience of the children of God. God gives grace more and more.

Verse two speaks of defeat and weakness. People are feeding on the wind and getting nothing done. They keep on and do not satisfy their souls. That kind of living does not bring the satisfaction that life should have. If your life is powerless and useless and does not know the vitality and living testimony the world needs, you will consequently lack conviction. Go out and tell the world that they need Jesus. You do not need be powerless. God gives grace more and more.

Verse four touches on the point of worldliness. Worldliness strains your fellowship with God. Following the world results in enmity with God. If you are a friend of the world you are an enemy of God. This condition dare not exist in you if you want the sustaining grace of God—the same grace that will bring people out of the depths and put their feet on the rock. We must live

above the experiences of the world and be closer to Christ.

This provision of grace is given freely. From Titus we read the grace of God was brought to us and teaches certain things; among them, that we should experience Godliness. We should live soberly and righteously. In our experiences with the Lord there is going to be a line of division between what we once were and what we now are. If you want to overcome and deny ungodliness and worldly lusts, the way to do it is to live close to God. Live righteously in your relationships to fellow men. Live in conformity to the will of God. The grace of God teaches that. The grace of God provides means by which we are overcomers. We must meet the conditions of that grace. There are suggested by James ten conditions by which we receive the grace of God more and more.

First, we must submit to God. Turn yourself over to the Lord if you want to have victory in your life and enjoy the sustaining grace of God. Turn your life over to God; give Him the keys. Do not be afraid to tell God, "I will do what You want me to do." There are deeper satisfactions in fully submitting to Christ than you can get from the pleasures of the world. There is nothing so sweet as to simply rest in the love of God and to submit to His will. Second, God has sustaining grace to enable us to re-

sist the devil. The third suggestion is to draw nigh to God. Another is "cleanse your hands", "purify your hearts". Verse nine says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness". The things in which you once indulged turn to heaviness. Humble yourselves before God.

When you go through that list and see the conditions for receiving the great power of God, you see that we need to come down to the depths and make confession to God in deep humility and contrition—we need to confess our need of the cleansing power of His blood. We have the way out of sin. He says, "Humble yourselves in the sight of the Lord, and he shall lift you up."

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," II Cor. 10:4. Victory is in the power of God. These weapons are mighty because God gives the grace. The pulling down of strong holds and casting down of exaltations is dealing with the world, the devil, and the flesh. Those are the three items that we have to face in our spiritual experience—the three factors that bring conflict into the life of every Christian. The world holds itself in opposition to God. It is at enmity with God. We are going to be mighty in pulling down those strongholds. The devil through

the ages has been urging people in to exalt themselves as he did. He tempted Jesus to use His divine power. The wiles of the devil are very subtle. He will do all he can to create indifference or inflate people with pride. The devil is constantly in the conflict, but through God we shall do valiantly. Psa. 60: 12.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would", Gal. 5:17. Here is the conflict. We must yield ourselves unto God.

Romans 8:37 points to the marvelous grace of God in its sustaining power. We are more than conquerors through him that loved us." The sustaining grace of God makes any child of His more than a conqueror. Why? Because there are three persons mentioned in that chapter who are on our side. "If God be for us, who can be against us!" God is for us. Jesus is for us. The Holy Spirit is for us. God, Christ, and the Holy Spirit—all are on our side. Why shouldn't we be conquerors? The great grace of God that prevails in the life of every Christian makes us more than conquerors. Tribulations may overtake us and persecution may come, but God sustains through them all. Famines may appear, and even the sword. Paul says that in the face of it all we are more than conquer-

ors because God is for us. The magnificent love of God has prevailed against angels, principalities, and other unseen authorities representing the powers of Satan. All these are arrayed against the Christian, but nothing shall be able to separate us from the love of God. Nothing will stop God's grace from coming through. The love of Christ continues to prevail. We have free access to His grace. Because of that, "we are more than conquerors through him that loved us."

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work", II Cor. 9:8. Notice its abounding effect. We have a plentiful sufficiency for all times. God has promised that we may have access to His grace for all circumstances in life and all kinds of work. God is able. The secret of it all is found in Romans 6:12. "Let not sin therefore reign in your mortal body". "Yield yourselves unto God". That is the secret of His sustaining race that is to be felt in the yielded life.

Have you said, "God, I will do anything you want me to do"? Have you personally submitted yourself to God? Have you yielded your members unto God? If you want His sustaining grace for victory, that is the secret of discovering divine provision.

John R. Mumaw

in Christian Monitor.

PRAISE THE LORD

O praise the Lord with word and song,

To no one else could praise belong;
O praise Him when the hours are long,

At home, and in the busy throng.
O praise your Lord, ye heaven-born
With daily praise His name adorn;
By praises cares of life are shorn.
From alienated souls that mourn.
From heart and hand let praises roll
To Him who merits heart and soul;
Let praise to Him His name extol.
From lives e'er under His control.

Let saints be joyful in His grace,
Until they see His lovely face;
Oh, let them run with joy their race,
While days and hours increase their pace.

Praise Him with mellow voice, or loud;

When gloom and shadows would enshroud;

Praise him with lifted head or bowed;

His music banishes each cloud.

Praise Him with melodies of peace,
For praise to hearts brings sweet release;

So let our thanks and praise increase

Until this earthly life shall cease.

Let everything that breathes the air
Forever praise the Lord, aware
That 'praise is comely' wheresoe'er
The atmosphere is dark or fair!

—Mabel Glenn Haldeman.

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BIBLE MONITOR

VOL. XXXVII

NOVEMBER 15, 1959

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHY GIVE THANKS

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring", Acts 17:27-28. "God is not far from every one of us", how close do you want to be to God? How far do you want to get from civilization? How far dare you venture from food? How far dare you venture from water? How far dare you venture from God?

"For we are also his offspring" without question we should know that our soul is the direct offspring of God. God is a spirit and our soul is a spirit. We are not to think of God, as an image of something made gold, silver, stone or wood. We are not an image of something made by man. We are more than an image. we are life, soul, an heir of God. We might study some of the various things which God has created, and concluded that it is marvelously made. Man is more so than anything

we might study, man is fearfully and wonderfully made. Man is the highest of God's creation, in fact so much higher than anything else, that God gave man rule and dominion over all His creation.

"In Him we live", dear Reader, how long do you want to try to live without God? Can you even enumerate what all it takes, for you to live? How would you go about supplying each of these things, necessary to barely live? "And move", did you ever sit down saying, "I am so tired that I can hardly move"? Just how would you come to feel any better, without God? How far could you move without God? "And have our being", how much of your being, hear, there and everywhere: just how much would you be without God? Your being is your very self, that which come from God, that which distinguishes us from animals.

Regardless of how little you know about yourself, you must conclude that it is wonderful. It is high, it is great, it is holy; how much I need to be thankful that I am great? No that I at least am as good as

you see, I am so wonderfully made that I cannot be thankful enough for it. Just consider the little that it takes to keep one's self going. How thankful I must be that I have that little bit of that, which sustains life? Than how thankful I should be that I am living, that I am well enough to know and enjoy life. Just how can I praise God enough that I have health?

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or or bad", 2 Cor. 5:10. We will receive according to the things done in the body. We spend only a very short part of eternity in the body, but our entire future depends upon what we do and how we serve and praise God, that little time while in the body. We are given the mental faculties to say, yes or no; to praise and thank or to curse God. The good is on record and the bad is on record, what is my record?

As God looks down upon me, does he think of a thankful, appreciative, reverent individual? Even the little we may be able to do for others, how much joy comes to us with the knowledge that they are thankful and appreciative. With the innumerable important things which God does for us, which he knows are essential to our very existence, how pleasing it must be to know that at least some individuals are thank-

ful. Is there anyone who does not have one thing to be thankful for? Dare we say there is not one, who does not have so many things to be thankful for that they have not time to enumerate them?

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in your richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:14-17.

THE WORK OF THE HOLY SPIRIT PART 9

Why was it expedient that Christ should go away and leave His disciples? It was necessary that He should go back into the heavens—should pass to His home to sit in His Father's Throne, to prepare a place for His people, those who would come to Him. Those whom He loves. True, He loves all mankind, but it is only those who are holy, who can live and abide with Him.

The writer of the Hebrews tells us of His entrance into heaven. "For Christ is not entered into the

holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us", Heb. 9:24. Also in Rom. 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us".

He went to advocate or plead the rights of His people. John says, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for our's only, (His own children) but also for the sins of the whole world" (those out of Christ also). 1-Jno. 2:1-2. He must be glorified before He and His Father could send the Holy Spirit to abide among His disciples. Jno. 13:32. "If God be glorified in Him, God shall also glorify him in himself, and shall straightway glorify him."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." These are Jesus' words. Then He prays for Restoration to His former glory. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.", Jno. 17:3-5. And the tenth verse of the same chapter He prays: "And all mine are thine,

and thine are mine; and I am glorified in them." This is His special prayer for the Church, (us).

Through a holy spirit of prayer, the Holy Spirit of Truth should come from the Father and from His Son as the Procession, to go to the earth as the representative of heaven's forces; and this Procession should be the "ascension gift" to the church and the church's gift to the world, that the world might be convinced of its sin, which is the righteousness and judgment of the Father and of the Son. When the Holy Spirit would come He would take up His residence in the "body of Christ" (the church) and lead them, guide them, sanctify them, teach them and operate in them to the glory of the Father and the Christ. And He would not be a wanderer between heaven and earth; but would stay right with them and abide in their hearts.

He came as "another Comforter". This indicates that Christ was the first Comforter or helper, Jno. 14:16. Jesus, when He first came, called out a body of believers. Those believers were educated in the highest university in the universe. they graduated in all True Spiritualities. Jesus Christ gave them examples or patterns of true life, He manifested the powers of divine abilities, purchased the human family, overcame death, hell and the grave, distributed gifts and graces, equipped the apostles, the

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churchly forces, then went home to heaven and His Father. And when He got there His arrival and coronation was heralded back to earth; that He had now accomplished His full mission, finished His work and had got safely home.

Christ was the WAY from heaven to earth and now IS the Way from earth to heaven for all believers in Him. The Holy Spirit or Helper upon His arrival and abiding shall "teach" every willing disciple "all things, and bring all things to your (and our) remembrance whatsoever Jesus said", Jno. 14:26. And in turn disciples are to be found "teaching them to observe all things, whatsoever I have commanded you"-said Jesus-Matt. 28:20. Only when Jesus was glorified did the disciples under-

stand the things that were written of Him in the Scriptures. Jno. 12:16, "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him".

The Holy Spirit is an Understanding-Opener, an Illuminator of Truth. "When the Spirit shall arrive He shall testify or witness of me", Jno. 15:26; Luke 24:49. The Holy Ghost witnesses to us of Christ; this is revelation. Jesus said to His Father "I have declared unto them (my disciples) Thy name (Jehovah) and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them", Jno. 17:25. What does this mutual love assure us? Answer: That obedience must lie between our love and the Father's acceptance! This is leading up to-Acts 2:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear". These words are the utterance of the apostle Peter in preaching the Resurrection and Exaltation of Christ.

In Jno. 16:8-11 and in Jno. 15:1-5, We have a picture of the Vine and the Vine grower, fruit-bearers. There is the lesson of mutualism, of one heartedness which ever must result in the union. In speaking of the mission of the Holy Spirit,

one is- To convince the world or sinners of the expediency of Christ's life and power, as He manifested in miracle-working signs and wonders; this-in His death for all men; in His resurrection to life; and in His ascension and coronation as the Advocate for all who come to Him. Also-The conviction of the world, because of the hostility to the teachings of Jesus; and convincement of the Father's judgement because it is righteous, true and powerful to discriminate between wrong and right: of sin, because it separates, degrades, condemns and mutilates truth. The Holy Spirit uses the Word of Christ, the Truth of God, the Record of the Son, to convince and convict sin of its weakness and worthlessness in the life of mankind.

We have said, that the Holy Spirit is a Procession from the Father and the Son. Jesus had to go to heaven or to His Father, so that the Spirit could proceed from both. for an example, suppose A proclamation were to issue from President Eisenhower and Congress, both would have to be in the United States to send it forth and make it lawful. So it is with the sending of the Holy Spirit, as coming from both the Father and the Son: to do this, both should be where it was lawful to issue or send forth the Holy Spirit.

We find in Jno. 16:13, Upon the

Spirit's arrival, He "shall guide," direct, unto ALL TRUTH, shall-unctionize or anoint unto divine power, into all God's ideas, such as are fitted for His uses. 1-Jno. 2:20, 27, but ye have a unction from the Holy One, and ye know all things". "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him", 1-Jno. 2:27.

Three things or lines are here attributed to the Holy Spirit: (a) He shall guide into all truth. (b) He shall show disciples "things to come", endue them with power to exercise prophetically. (c) He should not represent himself, but Jesus. So we see that the mission of the Holy Spirit is to lead sinners into conviction of their sins, to give them power of discerning their lost condition, and that there is LIFE through Christ for them. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" Jno. 10:15.

This work of convicting sinners is to be done largely through believers who are filled with the Spirit. They are as lights, as salt, as witnesses, as good seed; the sinner is to see the fruits, and be turned to Jesus. Believers, when they are empty, are only as dead branches

and exert no Kingdom powers; but when they are filled with the Spirit, do exert Spiritual kingdom principles, are "good seeds" of the Kingdom.

The Holy Spirit as a Helper or Advocate has the sense of "being called to one's aid or summoned to act as a substitute". He is to the believer, All that Christ would have been, had He remained on earth. He was to be and is incarnated in the body, (church), of believers as the Word was incarnated in the flesh. Jesus was manifest in the flesh, came and exemplified in human form what was essential to man's salvation.

When the Holy Spirit came, He took the line of apprehension and application of all the principles embodied in the absent Christ. While Christ was here in the world personally, He could teach, heal, and signify His powers, by signs and wonders and great miracles, this was His mission to the House of Israel. Now the Holy Spirit is on earth to expand, illuminate and guide such sanctified principles all over the world, for all who will believe in Jesus. Jesus was conceived by the Holy Ghost, so, He was the likeness of both the Father and the Spirit. He was filled, anointed unto His work of redemption. All His words and work were in the Spirit. Therefore His words and works are sanctified, made powerful. "Now ye are clean through the word

which I have spoken unto you", Jno. 15:3. Cleansing properties are attributed to His words. Who dare say they are not powerful to cleanse a man's life?

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3:22-23. It is not only blood, which cleanseth us from sin, but living in Christ ever afterward, exercising in the light as Jesus is the light of God, that we receive eternal salvation. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 9:9. Be sure that God has power to use any means to make innocent His own! Through whatever means God pronounces man clean, he "IS CLEAN" every whit!

Brother Wm. Root,

Great Bend, Kans.

THE OLD MAN AND THE NEW MAN

The word man, in most instances of the Bible, is used for or in place of all mankind. God's creation was male and female of all flesh, though He created them in different ways. In a Bible sense we might refer to the old mankind and the new mankind. The new mankind is a re-

generated being or person. To renew the heart and desires is a cause to turn to the love of God. The mind is the seat of the will. In a renewed character there will be a new attitude of mind. A change of the old sinful nature, which we all as individuals of the human race have inherited from nature.

We who believe and trust in Christ Jesus, must be born again and receive at the new birth a divine nature. Thus we become identified with Christ Jesus and we can receive the power of the Holy Spirit. The Comforter is come, he shall teach you all things, and bring all things to your remembrance. To become a new creature, a changed being of a divine nature, requires an unconditional surrender to the Lord. Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus". V. 13, "For it is God which worketh in you both to will and to do his good pleasure".

If we walk in the Spirit, we will not fulfill the desires of the flesh. Gal. 5:22-23, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance; against such there is no law". To be spiritually minded is life and peace, but to be carnally minded is death, spiritual death. We are creatures of choice, we may choose life or death. We must make our own decision whom we will serve or follow. Satan promises us a good time here while we live,

which he cannot always fulfill, and you can follow your own own human nature. Do just as you please, but when death overtakes us, what then? If we will serve the Lord, we must make some sacrifices and walk in newness of life.

Jesus saith, My words are Spirit and they are life, eternal life. He that believeth on the Son of God, is passed from death unto life, eternal life. Jno. 3:5, "Jesus answered, Verily, verily I say unto thee, Except a man (human being) be born of water, and of the Spirit, he cannot enter into the kingdom of God". Why take chances of where to spend eternity? All we, who reach maturity in this life, are responsible beings. For we shall all stand before the judgment seat of Christ. So then every one of us shall give an account of themselves. For God is no respecter of persons. Eph. 5:17, "Wherefore be ye not unwise, but understanding what the will of the Lord is".

1 Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption". Be ye filled with the Spirit, giving thank always for all things. Some people just repeat a ceremonial prayer without a word of thanksgiving and think they are doing the Lord's Will. 1 Cor. 14:38, "If any man be ignorant, let him be ignor-

ant". We are responsible for our willful ignorance. 1 Pet. 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience, etc." They that are Christ's have crucified the flesh with the affections and lust. Yea, all that will live godly in Christ Jesus shall suffer persecution.

Jesus said, If a man love me, he will keep my words. Ye call me Master and Lord and ye say well: for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you. But some men say, you need not to wash, but just so your feet are washed. Men have tried to alter and change many of the words of the Lord. Marvel not that I Jesus say, Ye must be born again. We must have a Spiritual birth to be adopted into a Spiritual kingdom. We as Gentiles have received the adoption by faith in the Lord Jesus. Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will". Wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Paul said to the believing Gentiles, For by grace are ye saved, through faith in Christ.

Thanks be to God for the unspeakable gift. Eph. 2:4-6, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together in heavenly places in Christ Jesus". If so be that Christ liveth in us. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me". If so be, we have been baptized into Christ. Now in Christ Jesus we are made nigh by the blood of Christ. Now therefore ye are no more strangers, but fellow-citizens with the saints.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. Paul was the chosen vessel to preach or deliver the Gospel to the Gentile race. Jesus did not teach the Gentiles. Jesus came unto His own, died on the Cross, was buried, rose the third day, ascended to heaven and send the Holy Ghost; all to the Jewish believers. Cornelius was the first Gentile to be received by the new Church, Acts 10. Peter declared, "Can any man forbid water that these should not be baptized? Then Peter commanded them to be baptized in the name of the Lord. Eph. 2:14-15, "For he (Jesus) is our peace, who hath made both one, and hath broken down the middle

wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace". So we should walk in newness of life, henceforth we should not serve sin.

2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new". Now concerning the old man, It is not so much written, as the old nature shows forth its fruits, but what is required to do? Repent and believe the Gospel. The works of the flesh, to walk according to the course of this world; the spirit that now worketh in the children of disobedience, fulfilling the desires and lusts of the flesh and the mind, and by nature are the children of wrath. At this time ye were without Christ, having no hope and without God in the world. Concerning the former conversation the old man, which is corrupt according to the deceitful lusts. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. That they all might be damned who believe not the truth.

Then there are some ever learning but never able to come to the knowledge of the truth. Some hav-

ing a form of godliness, but denying the power thereof. The Lord Jesus Christ gave Himself a ransom for all, who will have all men to be saved, and to come unto the knowledge of the truth. The fruits of the old man are walking in: lasciviousness, lusts, excess of wine, revellings, banquetings and idolatries. Sporting themselves with their own deceivings while they feast, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children, which have forsaken the right way and are gone astray. They are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. The Lord is long-suffering to usward, not willing that any perish, but hat all should come to repentance.

But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away. The earth also and the works that are therein shall be burned up. By the Word of God the heavens were of old, and the earth standing out of the water, and in the water. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment of ungodly men. If ye live after the flesh or the old carnal nature, ye shall perish. But to be Spiritually minded is life and peace. For to be carnally minded

is death, a spiritual death. Jesus said, My words are Spirit and they are life. John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day". The Father judgeth no man, but hath committed all judgment unto the Son.

Matt. 28:18, Jesus came and spake to the eleven disciples saying, "All power is given unto me in heaven and in earth". Who are we serving? Are we serving the Lord Jesus or some organized church. Or are we serving our selfish nature, with the desires of the flesh and the lusts thereof, the old man with the desires of the carnal mind? Col. 3: 23-24, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men". For ye serve the Lord Christ. John 12:26, Jesus said, "If any man serve me, let him follow me; and where I am, there shall also my servants be: if any man serve me, him will my Father honor". I am come a light into the world. Are we willing to accept the light and follow the true light?

The new way is the narrow way, which leadeth unto life. The old way is the easy way of the carnal mind, requires very little sacrifices, for wide is the gate and broad is the way that leadeth to destruction and many be which go in thereat. Many so-called christians are on this way, unawares of their going, following

all the worldly amusements, games, habits, movies and television. They may spend two or three hours a week in church services and the remainder of the week at amusements and entertainment. Are we a one day a week christian or a seven day a week christian? For he that soweth to the flesh shall of the flesh reap corruption. But he that soweth to the Spirit shall of the Spirit reap life everlasting. For whosoever is born of God overcometh the world, the sin that is in the world. Jesus said to His believing children, be of good cheer, I have overcome the world. Have we become a new creature? Have ye put on the new Man? Yes a new and living way.

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

ENGLEWOOD, OHIO

On Oct. 24 the Englewood Congregation held their Lovefeast with preaching both in the forenoon and afternoon. About 70 surrounded the communion tables in the evening to partake of the sacred emblems of our Lord's suffering and death with Bro. Eldon Flory officiating. Visiting minister present during the meeting were Brethren: Roy Swihart, Paul Reed, Eldon Flory and George Replogle.

We had preaching Sunday with the visiting ministers giving us inspiring gospel sermons, which should help us realize our oppor-

tunities and responsibilities in this present world, live closer to our Master in these trying times and make our love for the church grow stronger. We were glad for the Brethren and Sisters that came from other congregations making our attendance 158 on Sunday. May we all strive harder to live faithful until Christ comes to claim His own.

Sister Sylvia Surbey, Cor.

OBITUARIES

Samuel S. Hall was born June 17, 1883, to Alva and Lydia Ditmer Hall and departed this life Oct. 19, 1959, aged 76 yrs, 4 mo. and 2 days. He was united in marriage to Alice May Nease Feb. 5, 1907 and they lived together for fifty two years. They celebrated their Golden Wedding Anniversary over two years ago.

He was a farmer all his life, until his health failed.

He bore his afflictions patiently and never gave up until the last few days.

He leaves a faithful wife; an only sister, Sarah Hissong, and his mother-in-law Christena Nease, who he cared for as his own mother and will be greatly missed by her for his loving service.

He united with the church of the Brethren at Potsdam, Ohio, June 30, 1918, when Bro. Van Wright held a revival. Later he transferred his membership to the Dunkard Brethren at Englewood, Ohio.

Funeral services were conducted Thursday Oct. 22, at the Kreitzer funeral home at Arcanum, with Bro. Herbert Parker officiating, assisted by Bro. Ben Klepinger. Burial in the Potsdam cemetery.

The leaves are gently falling,

The harvest gathered home,

Our loved one's work is finished.

So he left us here alone.

His sufferings now are over.

God has called him from on high,
To the home of life eternal,

Where we'll never say, Goodbye.
He was patient, kind and helpful.

Ever doing what was best
For his loved ones in the family,

Surely he has earned sweet rest.
His parents left him when a lad,

And went to their reward.
So he was here an orphan boy

Who learned to trust the Lord.
The good he did for others

Will never fade away,
But will linger with us here below

'Till our glad reunion day.
So rest in peace, our dear one,

For God has planned it all.
While we bow in full submission

To His will and living call.
Our hope we have, is meeting

In that happy home above.
To be free from every burden

Where all is peace and love.
Sylvia Surbey, Cor.

Ida M. Roberts, daughter of Peter and Caroline (Detrick) Filburn, was born May 30, 1875.

She was the fourth child in a

family of seven. She was united in marriage May 4, 1898 to Chas. F. Roberts who preceded her in death in June 1947.

To this union were born 2 children Mrs. Earl Shroyer (Ruth) of Tipp City, and Oscar C. Roberts, of Brookville, Ohio. Still living is a sister, Mrs. Lydia Black of Dayton, Ohio, a brother, Edward Filburn of Sulphur Grove, Ohio; 12 grandchildren, 29 great grand children, and many nieces, nephews, and friends.

She was a member of the Dunkard Brethern church of Englewood, Ohio where she attended as long as health permitted. She parted from this earth Oct. 28, 1959 at her home in Ludlow Falls, Ohio, at the age of 84 yrs. 4 mo. 28 days.

The family wishes to thank those who had a part in making mother's years here on earth more pleasant.

Funeral services were held at 2 p. m. Saturday at the Coppock-Lee and Rousseau Funeral Home in Tipp City, O. Bro. Herbert Parker conducted rites. The remains were entombed in Bethel cemetery, near Phoneton, O.

BLESS THE LORD

Nothing seems quite so rude as ingratitude. Yet how we fail and bless the Lord for all His manifold benefits!

Ingratitude! It is an ugly word. It is sin. Yet how many of us are guilty of it! The Apostle Paul makes it clear that one of the distinguishing

features of heathenism is ingratitude. In Rom. 1:21 we read that men "glorified him not as God, neither were thankful." Is America heathen? Is American culture tainted with ingratitude? Are the professing Christians of America afflicted with an ungrateful spirit? Is it possible? Could it be that nominal Christendom has some of the characteristics of heathenism? Let us check up on ourselves and see in which direction we are headed.

Thankfulness to God is really our debt. We owe much, and gratitude is the paying of our debt. Even though this is one of our greatest obligations, it is one of the easiest to meet. When we become conscious of the debt, it is paid. Many folks fail to realize that they have received anything for which they need to express their gratitude. Not to be grateful is to rob the Lord. A life of ingratitude is one of selfish stagnation. Ungrateful living withers the soul and shrivels up the finer qualities of life.

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits", Psa. 103:1, 2. The Psalmist realizes his personal need to express thanksgiving unto God. It is with a deep sense of utter dependence upon God that he bursts forth in such majestic praise. He understands that men are prone to forget to render thanks that are due, and particularly thanks

that are due the Lord. Therefore he speaks to his soul, or mind, and calls it first to offer praise for spiritual blessings and then for the physical. He is conscious of the taken-for-granted benefits of life and does not want to fail in offering thanks for them. Small things are important; for of them the whole of life is made. Ingratitude for little benefits will result in unthankfulness for larger blessings.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day". Deut. 8:10-14, 17-18.

Israel does not stand alone as an

example of ingratitude. Stark ingratitude plows our fertile, productive land and walks our city streets today. The Lord daily bestows countless blessings upon ungrateful recipients. Have we forgotten the Heavenly Giver and His gifts?

Air is invisible, but how important! Air is wonderful, Good, pure, invigorating air; we delight to breathe it in. We breathe it every hour of every day. We have breathed it since the day of our birth. Without air we would not enjoy life. Have we ever thanked God for air? Why not thank Him now!

Water! We like to drink it. How refreshing is a glass of cool water on a warm summer day! We've always had water to drink. We've had plenty of water for cooking and for washing ever since we can remember. Did we ever thank God for water? Why not thank Him now!

Would we want to get along without sunshine? What would this earth be like without sunshine? Did you ever think about it? God put the sun in the heavens and causes it to shine. Sunshine has added much health and happiness to our days. Have we thanked God for it? Why not thank Him now!

Above are listed but a very few of God's boundless gifts which are constantly given to us. Meditate for a moment upon the greatness of these gifts: air, water, sunshine, and the innumerable unnamed gifts which are ours daily to enjoy. How

unworthy we are, and yet how blessed! How unthankful we've been! Still our God lovingly lavishes upon us these numerous underserved gifts. Certainly to be ungrateful is to sin. We find a picture of ourselves in the nine cleansed lepers who failed to return to Jesus with thanks. Surely they were conscious of the fact that they had been miraculously healed. Perhaps they felt that the Lord owed them their healing and thus felt no need to respond with appreciation and thanks, but as we view the situation we are greatly impressed with their ingratitude, but what of ourselves? Do we feel as though the Lord owes us everything He has given?

In America today we are enjoying privileges and blessings which many in other parts of the world are deprived of. Real gratitude is not just felt; it is also expressed. Thanks-living is the best manner in which to express our gratitude. This is the best way in which to bless Jehovah.

Being grateful for what we have received fits us for greater blessings. Expressing our thankfulness helps us to appreciate the true value of blessings received. When we properly value, appreciate, and enjoy what God has given, then with great eagerness He awaits bestowing upon us even greater blessings.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings

in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will", Eph. 1:3-5. Even before the world was, God planned to enrich our lives, individually, with the spiritual blessings which we now have in Christ. Surely, our hearts should overflow with a spontaneous gratitude to such a heavenly Father. Inexhaustible spiritual blessings are our heritage in Christ Jesus. Gracious forgiveness, mercy, unbounded love, perfect peace, exuberant joy, fellowship, and spiritual power are but a few of the legacies which have come to us through Christ. To be ungrateful for these is to sin.

To bless Jehovah ought to be a sweet duty for us. To cherish gratitude produces joy. "Generous hearts do not need to be told to be thankful, and they who are only thankful to order are not thankful at all. In nothing is the ordinary experience of the ordinary Christian more defective, and significant of the deficiencies of their faith, than in the tepidness and interruptedness of their gratitude. The blessings bestowed are continuous and unspeakable. The thanks returned are grudging and scanty. The river that flows from God is 'full of water' and

pours out unceasingly, and all that we return is a tiny trickle, often choked and sometimes lost in the sands". Selected

THANKSGIVING

For mountains high and wooded hills,

For fern-lined dells and rippling rills

And flowers that rare fragrance spills,

I'm thankful, Lord; I'm thankful.

For furrowed fields of golden grain,

For sun and moon and silver rain,
And for the mocking bird's refrain,

I'm thankful, Lord; I'm thankful.
For peace and plenty everywhere,

For freedom's priceless atmosphere,

And love that casteth out all fear,

I'm thankful, Lord; I'm thankful.

—Etta Mai Scott.

GIVING AND THANKSGIVING

That giving is inseparably connected with thanksgiving is quite apparent whether one looks at it from the standpoint of language, or experience, or Scripture. By the very nature of things thanksgiving springs from the reception of some gift. The original American Thanksgiving Day was proclaimed and observed by the Puritans, to express their gratitude to God for the bles-

sings which they enjoyed from His hand in their new home in the wilderness of New England. The institution has survived until the present time, for which we are glad.

In spite of this great tradition and of the almost unparalleled blessings that we are now enjoying, it is nevertheless a fact that many people are so thoughtless and unappreciative that they fail to express their thanks to the Great Giver of all good gifts. Perhaps the one great reason for this is that they do not recognize and appreciate the greatest of all God's gifts, that of His only begotten Son as the Saviour of mankind. On this point Paul expressed Himself most beautifully and forcibly in the famous sentence: "Thanks be unto God for his unspeakable gift." And so we emphasize the thought that if we would observe Thanksgiving Day in a way that is pleasing to God and a blessing to ourselves, we must begin by expressing our gratitude to God for His gift of the Saviour and for the salvation that He brought to us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" Rom. 8:32? James gives us the same idea in chapter 1, verse 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Having recognized this great truth and given to it its proper place in our thoughts and feelings, we will have no difficulty in thinking of so many blessings, both temporal and spiritual, that our hearts will overflow with praise to God. We will remember to praise Him for the blessings of the church and our Christian brotherhood, for the blessings of home, for the blessings of our beloved country, and for the blessings of the field. For all these and many other good gifts we will wholeheartedly and devotedly render our thanks to our kind heavenly Father.

Another phase of giving that goes along with thanksgiving is that of expressing our thanks to God by giving gifts to His cause. In Matthew 25:40 Jesus identifies Himself with those who are in need when He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And again in speaking to Saul of Tarsus at the time of his conversion Jesus identified Himself with the church in the famous words: "Saul, Saul, why persecutest thou me", Acts 9:4? Since Christ has done so much for us, it is but natural that we should express our gratitude by giving to Him in return. The first step in this direction is the giving of ourselves as the Corinthians did, II Cor. 8:5. Then comes the giving of our time, our talents, and our means. At this Thanksgiving season,

when there is in the world so much need, both physical and spiritual, let us not forget to give thanks by our own giving.

CHRIST IS COMING

With the cries of warmongers filling the air, it will not surprise us to awaken some morning to find the world in the grip of a cruel all-out war. The propaganda machines are certainly busy to create such an expectation. What a prospect for those who have experienced the grueling horrors of two world wars in one generation.

Still, the forlorn hope of man is "peace in our time". The christian however, knows better. He knows and believes the prophetic Word, because of this he refuses to accept the worldling's viewpoint. To him his Master's Word is final. Here is what the Master says, "Ye shall hear of wars and rumours of wars: Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places ... Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after these things which are coming on the earth", Matt. 24; Luke 21.

This prophetic word is a "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts", 2 Pet. 1:19.

Its fierce light illumines for us the pathway and the destiny of the nations. This truth is also an up-to-the-minute information bureau. When known and believed, it prevents us from building up false hopes destined to collapse like a pack of cards.

One thing cheers the christian despite the depressing gloom of an impending third world war. It is the fact that God's prophetic program is being expedited to a glorious realization. The present-day movements of the nations indicated that they are being placed in their prophetic positions. Suppose for a moment we take inventory of current events in the light of the prophetic Scriptures.

Russia's rise to power is really the marvel and miracle of the ages. In 1941 she was given six months to survive the Nazi juggernaut. Today she exercises influence over all of Eastern Europe and is making tremendous headway in Asia. Little requires to be done to enable her to fit into Ezekiel's vision Chap. 38, 39.

Devout Jews everywhere are packing their grips and heading for Palestine. The Jewish government is the first since before their Messiah's advent in grace. This shall bring us to the point where the parable of the fig tree shall be fully realized, Matt. 24:32-33. Within the generation of this government the Messiah is destined to return, V.34.

The Vatican having been given "temporal power" forges ahead in Europe and shall soon exercise its influence to bring together a Western bloc of nations, to withstand the Eastern Communistic group. Both Britain and America see this as their only hope of survival. It is the Apocalyptic Seer who envisions the woman rising the Beast, or the Papal church controlling the revived Roman Empire. We are nearer the event than most people realize.

Christendom hastens to play her part in the prophesized apostasy. Her overthrow of Christianity, in her blatant denials of every precious foundation truth is now announced. Before long, apostate Protestantism and idolatrous Romanism shall unite. The mother of harlots shall then dominate religiously. No wonder the Son of Man spews this nauseating thing out of His mouth.

Lawlessness is the order of the day. Delinquency among both adults and juveniles is on the march. Crime waves sweep the world. Immorality and divorce reach a new high annually. This is demonism's heyday. All the legislation that governments impose upon men fail to curb their wild desires and illicit practices. These days resemble the days of Noah, Matt. 24. They assure us that this is the day of the second advent.

This lawless condition affects the entire world. Take a look at the

nations. China grasps for her existence. Central Europe seethes with unrest and revolutionary fires. Greece struggles for survival. Germany is in ruins both morally, governmentally, economically and spiritually. Great Britain, with other Western European nations, staggers like a drunken man under the impact of depression and unrest. Palestine is torn in pieces by fightings among the Arabs and Jews. India is split in two and spills her blood freely. Japan, Indo-China, Burma, Formosa, Mongolia, Korea, Persia, Turkey, the Philippines and Manchuria sit in the dark, to hear their destiny pronounced. They hope for war between the United States and Russia. These two countries are engaged in a cold war of words, but this may soon cease in preference for a hot war with atomic weapons.

What shall we say to these things: Shall we callously pass them off and reckon them as ordinary affairs in world conditions? I trust not, rather let us see the finger of God, writing on the wall of time. The truth of the matter is that Christ is coming soon. The One who said, "If I go.. I will come again" is about to make good His promise. So however long He may wait, Let us be ready for Him.

What a thrill if today as we go about our daily duties, we should suddenly hear the trumpet blast and be raptured into His divine pres-

ence. How we ought to be busy in the Master's business. This is no time to allow ourselves to sleep. It is no time to think about personal aggrandizement or selfish interests. The hour is desperate and desperate means are required to meet it. Let us not while away precious moments or spend precious money, when many souls are in dire need. Oh, for a whole-hearted consecration of ourselves to God.

Consider the almost unbelievable fact that one billion souls in this world, have never heard about our wonderful Saviour. What an indictment against us. There is only one way to clear ourselves of the charge and that is by thrusting labourers to tell them. To do this we must spread our efforts, we must give more liberally, we must be prepared to sacrifice. Then and only then, shall we fulfill our responsibility and bring the Gospel to every creature. Where are spending our talents, on our own petty differences or on strictly labouring together to live God's Word and to use our talents in His Service?

Sel. The Christian Monitor.

THE TWO ROADS

(1) There's two roads that people travel, laid upon the sands of time, many travel on the Broadway, very few the narrow find, on one's the midnight special headed for Eternal doom, Sunshine train upon the other traveling on to God and home.

Chorus

Don't get on the midnight special,
get on board the Gospel train; leave
your sins and cares behind you, get
on board the Sunshine train.

(2) There is room for every sinner
on that local midnight train, you can
ride with drunks and gamblers to
the tune of dancing strains, up in
front you'll find the smoker in the
rear the lordly crowd, you can ride
with vile and sinful and be with the
vain and proud.

Chorus

But don't get on that midnight
special, don't get on that hellbound
train; it will take you to destruction
and will ne'er come back again.

(3) On the Sunshine train there's
singing, folks are happy all day long,
you can hear the music ringing, as
they sing the Gospel songs. They
are praying for the people, speed-
ing on that midnight train; don't
you hear their gentle pleading,
Listen to their sweet refrain.

Chorus

Don't get on the midnight Special,
get on board the Gospel train, Leave
your sins and cares behind you, get
on board the Sunshine train.

(4) These two trains are passing
by you, must choose which one to
ride; now they travel on together,
at the end they will divide, midnight
riders take the left hand, Sunshine
travelers to the right. Sinners wail
their lost condition, Christians sing
with all their might.

Chorus

We came on the sunshine special.
We came on the Gospel Train. All
our cares are left behind us, we
came on the Sunshine Train.

Sel. by Rebecca Beck

TIME

There is a time we know not
when,
That marks the destiny of all men,
We know real well, that One knows,
When this dispensation of time will
end.

There is a time, when time will
end,
And He the Lord only knows when,
He knows the destiny of all men,
But that time we know not when.

Time started, we know not when
Nations rose to glory and end
And time knows some no more,
Some day we must all leave our way.

Time is winging all mankind
away,
To their destiny of some unknown,
Either to glory or to despair
That decides the destiny of all men.

William N. Kinsley

DIG

The man who wants a garden fair,
Or small or very big,
With roses growing here and there,
Must bend his back and dig.
Those things are very few on earth
That wishes can obtain.
Whate'er we want of any worth
We've got to work to gain.

It matters not the goal you seek,
 The secret here reposes,
 You've got to work from week to week
 To get results — or roses.
 The same is true, my Christian friend,
 If Heaven you would touch.
 The Scriptures say "THE FERVENT prayer
 Of a righteous man availeth much".

YOUR FRIEND

Do you long for a friend who will
 love you,
 And forever be known as your
 own?
 Let me tell you of One Who is
 faithful
 When you're weary and sad and
 alone.
 Do you long for a friend who can
 help you,
 When the World seems to leave
 you alone,
 When there's no one who quite
 understands you
 And the bright hopes of promise
 have flown?
 Do you long for a friend who'll
 befriend you,
 When the shadows of death linger
 near,
 Who will carry you safely over
 Jordan.
 Where there'll be no more sorrow
 and fear?
 It is Jesus, the friend of the friend-
 less
 Oh let Him come into your heart;

Let Him in, He will give you peace
 and joy
 And from you He will never de-
 part.
 Oh, receive Him today Who so
 loved you,
 That he died on the Cross for
 your sin;
 Oh, believe Him and open your
 heart's door,
 Let the Saviour Who loves you,
 come in!
 Sel. by May Strayer Myers

STORIES OF GOSPEL HYMNS

"A MIGHTY FORTRESS"

"A mighty Fortress is our God,
 a bulwark never failing". Martin
 Luther, the great leader of the
 Reformation, is the author of both
 the words and music of this famous
 hymn, probably written in 1521.

While Luther was still living,
 his enemies in the Roman Catholic
 Church declared that the whole
 German people were singing them-
 selves into Luther's doctrines and
 that his hymns "destroyed more
 souls than all his writings and ser-
 mons".

During the prolonged contest of
 the Reformation period "A Mighty
 Fortress" was of incalculable ben-
 efit and comfort to the Protestant
 people and it became the national
 hymn of Germany.

The first line of this hymn is in-
 scribed on Luther's monument in
 Wittenburg. Luther himself found

great comfort in his hymns. When dangers thickened around him, he would turn to his companion, Melancthon, and say, "Come, Philip, let us sing the 46th Psalm" and they would sing it in this characteristic version.

In 1720 a remarkable revival began in a town in Moravia. Jesuits opposed it and the meetings were prohibited. Those who still assembled were seized and imprisoned in stables and cellars. At David Nitschmann's house, where a hundred and fifty persons gathered, the police broke in and seized the books. Not dismayed, the Congregation struck up the stanza of Luther's hymn:

And though this world, with
devils filled,

Should threaten to undo us;

We will not fear, for God hath
willed

His truth to triumph through us.

Twenty heads of families were for this sent to jail, including Nitschmann, who was treated with special severity. He finally escaped, fled to the Moravians at Herrnhut, became a bishop and afterwards joined the Wesleys in 1735, in their expedition to Savannah, Georgia.

Sel. by Sister Hicks

FUTURE REUNION

Parting follows every meeting,

When on earth our friends we
see,

Till we reach the heavenly city

Where farewells will never be.
We come, while here, to paths of
parting,

Often, as we're traveling on;
We share with friends our joys and
sorrows,

Till life's weary journey's done.
But we'll meet our loved compan-
ions

Where there will be "no more
pain";
Some have gone there now before
us,—

We shall clasp their hands again.
There throughout the endless ages,
With them, in our home so
bright,

We shall rest from weary trials,
No more feel dark sorrow's
night.

We shall see our Elder Brother,
Praise him all that endless day,
And the tears we now are shedding
God's own hand will "wipe
away."

Let this hope, then, be our comfort,
While we work in distant fields,
Till the ripened sheaves we bring
him

Which God's earthly kingdom
yields.

Heaven's dome will ring with an-
thems

When we shout that "Harvest
Home"!

And with stars our King will
crown us

As we kneel at his white throne.
Selected

DAY BY DAY

To those who "wait upon the Lord" there is always given strength adequate to the trials of the day, and there ought to be no anxiety as to the trials of the morrow. They have not already in hand the grace that may be needed for future duties and danger; but they know it to be in better keeping than their own, and certain to be furnished precisely when required. Oh, the peace which a true Christian might possess, if he would take God at His word, and trust Him to make good His promises. It is hard to say what could then ruffle him, or what, at least, could permanently disturb. Day by day his duties might be more arduous, his temptations stronger, his trials more severe. But he would ascertain that the imparted strength grew at the same rate, so that he was always equal to the duties, victorious over the temptation, and sustained under the trials. Faith ought so to people all the future with the presence, the guardianship, the love, and the faithfulness of God, that the soul in her journeyings and searchings should find no cause for anxiety and no ground for fear.

—Selected

FRIENDSHIP

Friendship needs no studied phrases
Polished face, or winning wiles
Friendship needs no lavish praises
Friendship dawns no surface smiles.

Friendship follows nature's diction
Shuns the blandishments of art
Boldly severs truth from fiction
Speaks the language of the heart.

Friendship favors no conditions
Scorns a narrow-minded creed
Lovingly fulfills its mission
Be it word or be it deed.

Friendship cheers the faint and
weary

Makes the timid spirit brave
Warns the erring, lights the dreary
Smooths the passage to the grave.

Friendship - pure - unselfish friend-
ship

All through lifes' allotted span
Nurtures - strengthens - widens
- lengthens

Man's relationship with man.

Sel. by G. S. Basehore

The language of friendship is not
words just meanings. It is an intel-
ligence above language.

—o—
**WHERE IS HAPPINESS
FOUND?**

Not in unbelief - An infidel of the
most pronounced type, Voltaire once
wrote: "I wish I had never been
born." Not in pleasure - The Amer-
ican Millionaire has plenty of that.
But one when dying said: "I sup-

pose I am the most miserable devil on earth." Not in fame and position. Men have enjoyed and shared in both. Yet here is a statement of one: "Youth is a mistake, manhood a struggle, old age a regret". Not in Military glory - Alexander the Great conquered the known world in his day. And having done so, he wept in his tent because he said: "There are no more worlds to conquer".

Each have summed it up with the wiseman of old. Solomon's Verdict was: "All is vanity and vexation of the spirit," (Eccles. 2:17) Where is happiness found? Jesus said, "I will see you again, and your heart shall rejoice and your joy no man taketh from you", (John 16:22). The answer is so simple: "In Christ alone". Pierre Loti, a French Naval Officer, a number of years ago had this to say: "Those who still bow before the feet of Christ, believe me, these are the only happy people on earth. They know nothing of the anguish of passing time, the anguish of loneliness, and the terror of coming extinction. They go on their way confident and calm. I would give my life to possess the radiant illusion of theirs, even at the risk of becoming as infatuated as the poor lunatics in the asylums, who fancy themselves among the rich and powerful of earth."

"In default of this faith, could we but anchor ourselves to something,

some hope, some immortality—but there is nothing. Outside this ever shining personality of Christ everything is terror and darkness". "Taste for yourself, and you will say: None other Name for me, There's love and light, and lasting joy, Lord Jesus found in Thee".

Sel. Sister, Bertha Hicks
Bryan, Ohio.

SUNDAY SCHOOL LESSONS FOR DECEMBER 1959

PRIMARY LESSONS

- Dec- 6-Shepherds Worship the Christ Child. Luke 2:8-20.
- Dec- 13-Wise Men come from the East. Matt. 2:1-12.
- Dec- 20-CHRISTMAS - Telling others about Baby Jesus. Luke 2:25-35.
- Dec- 27-God's care in Danger. Matt. 2:13-23.

ADULT LESSONS

- Dec. 6-His Death and Burial. John 19:28-42.
- 1-Do you think the Jews received complete satisfaction from the death of Christ?
- 2-What is the significance of the blood and water?
- Dec. 13-Jesus appears to His Disciples. John 20:19-31.
- 1-Were the Disciples much more mature in their thinking of Christ than previous to his death?
- 2-Did Thomas understand the

truth of his statement, "My Lord and my God"?	Sun. 6- Rom. 12:9-21.
Dec. 20-CHRISTMAS - What Christ means to us. Luke 2: 21-40.	Mon. 7- I Thess. 3.
1-Should Simeon's joy in seeing the Christ be an example of our feeling about Christ?	Tues. 8- I Peter 1:13-25.
2-Why was it that people were not watching and expecting Jesus to be a Savior of Israel, since Anna, the shepherds, and the wise men all told about him to many people?	Wed. 9- Jno. 13:31-38.
Dec. 27-Christ's Charge to Peter. John 21:1-25.	Thurs. 10- II Cor. 5:8-21.
1-Why did Christ direct His charge directly to Peter?	Fri. 11- Deut. 7:1-10.
2-What did Jesus mean when he said "more than these"?	Sat. 12- Rom. 5.
BIBLE STUDY BOARD	Memory verse, IIThess. 3:5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."
DAILY DEVOTIONS FOR	Sun. 13- I Jno. 3.
DEC. 1959	Mon. 14- Jude
LOVE	Tues. 15- Deut. 6:1-15.
Memory verse, Jude 21, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life".	Wed. 16- Eph. 5:1-16.
Tues. 1- Jno. 15:1-17.	Thurs. 17- I Tim. 6:1-14.
Wed. 2- Deut. 19:1-14.	Fri. 18- Heb. 6:1-11.
Thurs. 3- Prov. 10:1-18.	Sat. 19- Col. 3:1-17.
Fri. 4- Rom. 8:24-39.	Memory verse, Jno. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".
Sat 5- Eph. 6:11-24.	Sun. 26- Eph. 3.
Memory verse, Psa. 31:23, "O love the Lord, all ye his saints: for the Lord preserveth the faithful and plentifully rewardeth the proud doer."	Mon. 21- Isa. 9:1-12.
	Tues. 22- Eph. 2:1-15.
	Wed. 23- Luke 2:1-7.
	Thurs. 24- Luke 2:8-20.
	Fri. 25- Luke 2:21-40.
	Sat. 26- I Jno. 4:7-21.
	Memory verse, I cor. 13:13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."
	Sun. 27- James 1:1-17.
	Mon. 28- I Thess. 1.
	Tues. 29- Psa. 31:9-24.
	Wed. 30- I Peter 1:1-13.
	Thurs. 31- Jno. 21:7-17.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MARY THE MOTHER OF JESUS

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour", Luke 1:46-47. God, through the revelation of the Holy Spirit, has saw fit to reveal almost nothing, concerning the early life and personality of the Mother of our Lord. In this light, how many believers can laud her to the skies, yes even with more praise and honor than our Lord himself, must be a question to any student of the New Testament.

We do have several hints to her character, gathered from her actions. Also sound reasoning applied to circumstances, in light of the New Testament, leads us to some important conclusions. The Holy Spirit reveals a wonderful recommendation, of the parents of the forerunner of our Lord. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless", Luke 1:6. Does anyone conclude that the mother of our Lord,

would be chosen from a person with any less devotion toward Almighty God? A number of references in both the Old and New Testaments, refer to her as a virgin, which definitely portrays her moral integrity.

May we meditate upon the revelation of our text. Mary had reason for pride and self-esteem, had the Angel not promised to her something which all women of Israel were hoping to be, for centuries past. Was Mary's carnal nature elevated: No, her soul was what was aroused and that to magnify the Lord. Does our soul magnify the Lord? Today man and woman's spirit rejoices: for honor, for achievements, for wealth, for power, etc. How often and how much does our spirit rejoice in our Saviour? We find here in Mary, an attitude of rejoicing, happiness and satisfaction; even though problems were already confronting her young life. Today amid all our blessings, we so often find discontent, sorrow and complaining dominating man's spirit.

We have little recorded of Christ's childhood, but we do find Mary to

be a concerned mother. So many unusual and dangerous things had happened in their new home, but Mary was concerned even to the point of sorrowing for her son. "behold, thy father and I have sought thee sorrowing", Luke 2:48. Luke 2:51 tells us that Mary and Joseph had their child in subjection to them, is that true in each home today? Some say, "Why did she not understand the miracles surrounding her son?" She was a mother, not a prophet. Later events prove to us that her faith grew much as she grew older.

We find today that men often laugh and make fun of spiritual revelation and spiritual love. When Mary did not understand a Divine revelation, "she pondered these things in her heart". What do we do when we do not fully understand a passage of God's Word? How much time do we spend pondering and meditating upon God's divine revelation? Mary felt carnal family ties, Just as any true parent does today, but she was open minded enough to be taught the superiority of spiritual ties, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother", Mark 3:35.

Jesus was so far above human ties and had so much greater a mission upon this earth, than the petty joys and accomplishments of the human family, that He seldom recognized His mother as a respect-

ful man should. However in her hour of need, when she naturally may have been left a poor, forsaken widow, Jesus provided for her. Yes even in His unbearable hour of trial, under severe agony, when man and even God had wholly forsaken Him; when we no doubt would have been too weak, discouraged and downcast to even look down to our old mother. He lovingly, calmly and quietly made provisions for the remainder of her days. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home", John 19: 26-27.

Mary was not only a great mother, but she was a devout believer. Before the beginning of Christ's ministry, when the faith of His most ardent followers was hardly yet large enough to notice, we find Mary's implicit faith in, not her son, but in her spiritual Saviour, "His mother saith unto the servants, Whatsoever he saith unto you, do it", John 2:5. It is a sad condition that so few, even know that much today.

At various times in Christ's life we find His mother among the devout women, who followed Him. Yes, even at the time of His severe agony, when it appeared to be dangerous for any believers to be known

as His followers, Mary was among the faithful few. After all was over and Christ was gone, many were discouraged and many had left. Yet we find Mary among those in the upper room "in prayer and supplication" laboring for her Saviour, that His spiritual Kingdom might be established in the hearts of men and women. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren", Acts 1:14. What will it take for us to forsake Him?

THE OLD AND THE NEW WILL OR TESTAMENT

The word "will" is a legal decree, in which a person states his intentions as to the disposition of his property after his death, a decision, a wish, to give or bequeath. It is understood generally as the last will and testament, which is held as the legal paper or authority. A testator is the maker of a will. The word testament is a written declaration or will touching the disposition of property, after the death of the testator. Heb. 9: 16-18, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood".

The blood of Christ, who through

the eternal Spirit offered himself without spot to God, purged your conscience from dead works to serve the living God: and for this cause he (Christ) is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first (Old Testament) they which are called might receive the promise of eternal inheritance. In that he saith, a new covenant, He hath made the first old, now that which decayeth and waxeth old is ready to vanish away. Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands. Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption. This came under the New Testament. Unto the Son he saith, thy throne is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. And thou Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish and they shall wax old, as doth a garment. And as a vesture shalt thou fold them up and they shall be changed.

Heb. 8:7, "For if that first covenant had been faultless, then should no place have been sought for the second" or new. For it is not possible that the blood of bulls, and of goats should take away sins. In

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burnt offerings and sacrifices for sin thou has had no pleasure. Then said he, Lo I come to do thy will, O God. He taketh away the first that he may establish the second, The new will and Testament. It is impossible for both wills to be in effect at the same time. The law ended when Jesus died on the Cross. He said, "It is finished: and he bowed his head and gave up the Ghost". For this man after he had offered one sacrifice for sins, forever sat down on the right hand of God, Heb. 10.

There is now no more offering for sin under the new Will. Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way. Let us draw near with a true heart in full assurance of faith, having your

hearts sprinkled from an evil conscience, and your bodies washed with pure water. Today men have changed the Gospel, saying, You need not be washed, just so you be sprinkled with water. Yet they are promised salvation, there is more deception in some of the churches then in the world. Gal. 6:7, "Be not deceived; God is not mocked ... for whatsoever a man soweth, that shall he also reap".

Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Why say some we are still under the law, or Old Testament? Follow peace with all men and holiness, without which no man shall see the Lord. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace". For Christ is the end of the law for righteousness, to every one that believeth. Many church-members do not believe that Jesus was the end of the law and still practice the things given under the law for salvation.

Gal. 5:3-4, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law". If we think we are to keep ceremonial worship, we need to keep all the law or the Old Testament. V. 46, "Christ is become of no effect unto you, whosoever of you are justified by the law. Ye are fallen from grace". You cannot be under

the law and be saved by grace. Salvation is through faith which worketh by love. For all the law is fulfilled in one word, even in this, to love thy neighbor as thyself. We have church-members in high standing in their church, which prove that they do not love their neighbors. For love worketh no ill to his neighbor. If we have faith in the Lord Jesus Christ, we are no longer under a school-master. Stand fast therefore in the liberty where-with Christ hath made us free.

Gal. 5:2-3, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law". Christ died in vain and shed His precious blood for naught, to you that think we must keep the law. There seems to be many like the apostle Peter, who got confused about these Jewish customs. Gal. 2:11, "But when Peter was come to Antioch, I (Paul) withstood him to the face, because he (Peter) was to be blamed". Please read Gal. 2:12-16. This matter of the law and the spiritual kingdom established by Jesus, caused some dissension in that day. Acts 15:1, "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses (who was under the law) ye cannot be saved".

Paul and Barnabas had no small

dissension and disputation with some of the stiffnecked Jews, that still wanted to follow traditions and Jewish customs. This very thing is yet confusing many of this day and age. Gal. 1:9-10, "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ". Most of the salaried ministers of this day and age must preach what the people want. We fear many will be accursed. The Gospel which was preached of me is not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. God called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles. Paul an apostle, not of men, neither by men, but by Jesus Christ, Who gave himself for our sins, that He might deliver us from this present evil world according to His will.

How much will we do for Christ and the church? How many are willing to suffer for the name of Christ? "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God

shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book", Rev. 22:18-19. Behold I come quickly: and my reward is with me, to give every man according as his work shall be.

He that overcometh shall inherit all things: and I will be his God, and he shall be my son. And their shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him", Cor. 2:9.

How beautiful heaven must be
Made for the pure and the free,
Sweet home of the happy and free,
A fair haven of rest for the weary,
Where the angels so sweetly are
singing,

No wishing for elsewhere to be.

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

GENERAL CONFERENCE

The Minutes of 1959 General Conference have been distributed. Extra copies can be secured from either of the District Clerks or from your Editor.

QUINTER, KANSAS

The Quinter church held their revival meeting from Oct. 13-23, with Bro. Harley Flory as evange-

list. Bro. Flory expounded the Word so ably to us, that we feel we have been spiritually built up and made more responsible. While no souls were added to the Kingdom, we pray the seed sown will still bear fruit.

Our Lovefeast was Oct. 23, with an all-day meeting Saturday and communion services in the evening, with Bro. Flory officiating. Visiting ministers were: Harley Flory, Joseph Flora, Warren Smith, Emery Wertz and Daniel Skiles. Services were held all-day Sunday with the visiting ministers bringing the messages.

We pray God's richest blessings on Bro. Flory, as he goes to other fields of labor. We also thank the members of other congregations, who were with us at these meetings. It gives us a spiritual lift to associate with those of like precious faith.

Elma Jamison

NOTICE

Each Congregation please remember your December offering, for the support of the Publication Board. Remember that one free subscription may be sent, for each dollar of these December and June offerings.

The work of the Bible Monitor Correspondent of each Congregation, will be much easier if the subscribers will arrange to give them your renewal, along with any change of address, by January 1st. If they can send all renewals in with a

few letters per year, you will save them sending a subscription or two, every few weeks.

We urge all presiding Elders or clerks, to see that any changes in the following Standing Information for the February 1st issue, be sent to the Editor by January 5 th. Namely: fixed Communion dates, Directory information, Ministerial list, Deacons list, Location of Church houses and Mission points. Any errors or omissions may be refreshed in your mind, by refering to the Feb. 1, 1958 issue and a few corrections in Aug. 1 issue.

Editor

ASTORIA, ILLINOIS

The South Fulton Congregation held their annual Communion services October 17 - 18. We were happy to have many friends and neighbors with us. We appreciated the members from adjoining states and will enjoy anyone to be with us when convenient.

Saturday P.M. Elder Sherman Reed used Rev. 21:1 as his text. "You and I can expect to see something different than what we have been accustomed to. You and I are coming close to the time when this change will come to pass. The half has never been told by man. Do we read and consider as much as we should? Are we living the life we should? How could we compare earthly things with Heavenly things? What manner of man should

we be to meet Gods condition? There will be no devil nor temptation there. What are we living for? We are living in hopes of living in Heaven eternally. We are not able to wipe away all the tears from our eyes. As long as we are in this life we are going to shed tears of sorrow.

All the wealth will not add one year to our life, nor will it save our friends. We do have a hard time in this life. Men ought always to pray and not faint. All of us should believe the word is true and faithful. Many lightly believe It, but not to the saving of our souls. Our very actions will prove to ourselves, to the world and to God the intent of our heart. The world passeth away, that is why we should not love the world. Do we know when we are Gods sons? We are His sons in creation, but must be adopted into the Kingdom to be sons in the Spirit. If a son or daughter lives disobedient to the parents, they are disowned and not named in the inheritance. So it will be with us in Heaven if we are disobedient. Why didn't he or she live obedient? The names that are written in the Lambs book of Life will be there."

Examination sermon from 1 Cor. 11, by Elder Howard Dickey. "Follow Christ and not the individual. We have been told to not judge anyone. When I hear anyone professing loudly, I always turn to this chapter. God didn't intend for man

to make abusive use of woman. Man is head over the woman in Christian Love. This is supposed to be an examination service, if we have waited till this hour to examine ourselves, God pity us. This is not the hour nor time to ask ourselves if we have lived a Christian life.

Now is the time and our opportunity for us to confess our Lord."

Twenty of us surrounding the tables in memory of the Last Supper, Elder Sherman Reed officiated. These comments were given by various ministers. "It seems that most of the land marks are removed. The quicker they are removed, seems the happier people are. If we do these things, happy are we. I am glad tonight of what Peter said. I know none of us here would want to miss the privilege of being with Him in eternity. This is not just a symbol, but an outward washing for an inward cleansing. When I stoop down to wash my brothers feet, I am also washing my Saviours feet. When I salute my brother, it is also my Saviour. If ye love Me, keep My commandments. If ye know these things, happy are ye if ye do them. Are we happy this evening? It is glorious that God has spared us together in the East and the West."

Sunday Forenoon Elder Sherman Reed used Matthew 5:1-24 as his text. His subject, The Great Sermon of Jesus and Great Multitudes. "He went to the mountain to teach

the people what to do, and how to live. This series of ten blessings, which He taught, will be ours if we obey Him. I wonder how well we understand them. Isn't it possible that each of us prepare ourselves for these blessings? Jesus intended each of us to receive these wonderful blessings. The obedient will receive them. How often do we really study and apply these blessings to our own lives? In the examination sermon last night we were instructed to examine ourselves, to measure ourselves by this series of blessings, pronounced upon us. These ten blessings come from the One who is able to supply and give blessings come from the One who is able to supply and give blessings.

"Blessed are they that mourn". If we mourn for the right purpose. What is the greatest thing for which to mourn? Lost souls was what Jesus mourned for. People groping and dying in darkness, with the light of Salvation shining within their reach at all times. People mocked and scorned, and refused the offer of Jesus to give them the light. Blessed are they that mourn. We will be comforted if we accept the light of Jesus. A soul undernourished and starved for the bread and water of life, is likely a body starved for natural bread. The only thing wrong is unwillingness to reach forward and make salvation theirs. If we, as Christians, could

see the starved souls, would we mourn? If we could see with our natural eyesight the starvation of souls, would we mourn, would we feed the soul and work with it? To nourish it? Heirs are sons and daughters in natural life and are disowned if unruly, thus they have lost their inheritance. It is the same way with Gods family. We must be adopted through Jesus into the Holy family. The meek shall inherit the earth by obedience. If our heart is full of corruption, there is no room for goodness. We must empty it and rid it of sins, in order to have room to fill it with goodness.

"The merciful will obtain mercy, the unmerciful will not receive mercy. That person who is prepared for mercy shall receive it. Blessed are the peacemakers. I wonder if any of us have been troublemakers. If we are makers of peace, we are children of God that obey all commandments. A peacemaker will obey the commandments. Can we stand persecution for righteousness sake? How would we react? Have we ever shunned righteousness to avoid persecution? What has my life been? Are we worthy to suffer persecution? A Christian can take persecution. Gods light helps us to be a Christian. Rejoice if you are persecuted because the reward is great for those, who reject the sinful ways of the world. We are not the only one who suffers persecution,

prophets suffered before you. Do not think you are the only one who bears persecution that you suffer more than anyone else. Ye are the salt of the earth. We salt natural meat to preserve it for good food. Through obedience God has made us the salt of the earth to preserve the world. This world is here as it is today, because of salt. The world is preserved by salt or Christians, as in days of Noah. The day is coming if one Christian dies, there will not be enough salt left."

Elder Howard Dickey used Isaiah 53:1 as his text. "I wonder if God wouldn't get the same treatment if He came now, as He did before. What will it take to stir people to repentance? Isaiah saith, Who hath believed our report? Did you ever stop to think why the five virgins were rejected? They no doubt went to the same church. To the Communion table together. If you stand firm, let them scoff. If you wear plain clothing, you are going to be booed. To whom is the arm of God revealed? Can a fountain give forth sweet and bitter water? Who will believe our report? Do you think His power is lessened any now? I am thankful I live in a land of Bibles, where they still believe in God, and a church that stands on the principals. We are going to have to stand for things, that is going to be hard."

Sunday P.M. Brother O.P. Harman. "Psalms 128. Christ came

to die for us and He has filled His duty. Let us do our duty. We can do good things for Christ, but how many times do we do the opposite?"

Elder George Replogle. "Doing the will of God, is good works. Certainly is a gift of God, that we can have the privilege of receiving Gods love. We cannot lay down silver or gold for it. What is our aim in life? What are you living for? People are trying to explore the moon and start a new nation. I think they have enough mess down here. I don't think man will accomplish what he has started out to do. How much better this world would be if man would sit down and meditate. I am made to think of John 14. If the human would not let their heart be troubled. Jesus is trying to erase all doubt in the human heart. We are willing to overtax our minds to accomplish temporal things. Do you believe Jesus Christ meant what He said? "I go to Prepare a place." for you." The word of God has been preserved and is before us this afternoon. I find Jesus kneeling in Gethsemane, not because of the sins He had done, but for the sins of the world. We have the most wonderful Saviour, to cleanse the dirtiest heart. I see my Christ in the garden carrying His cross, nailed to the cross and I see His side pierced. People will drive hundreds of miles for pleasure. There are places of amusement built, large buildings, bowling alleys, drive-in

theaters, large parking lots and no room for any more cars. Go to the church house, and no matter how small the parking lot, there is room for more cars.

As you drive through large cities you hardly believe they will come to nought, can we? The City God has built firmly, will never pass away. Most of us have loved ones over there waiting for us. How it gives relief to look over into Heaven through the eye of faith. If you have given your heart to God, He will say Heaven is yours after earth. This same Jesus is willing to keep you and me. We better prepare now. We are here now, but we don't know if we will be here tomorrow. Just a little common sense tells us God means what He says. We are not going to change one Word or letter. I hear men say God isn't going to deal with us as He says. You are going to deal with a God that is justice. In the day of judgment, it is going to be too late, forever and ever. It was too late for the man with riches. It may be too late for you and me."

Martha I. Harman, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly council Saturday afternoon, Oct. 31. Eld. Emmert Shelly opened the meeting by reading 1 John 1. Our Elder, W. H. Demuth could not be present, so Eld. Addison Taylor took charge of

the meeting. The report of the annual visit was given. The voice of the church was taken in favor of electing a minister. A committee being present, Bro. Frank Shaffer was elected. Bro. Shaffer was duly installed and Bro. and Sister Shaffer were received by the church. As our Elder's time expired, an election resulted in Bro. Howard Surbey being elected.

On Nov. 2, Bro. Eldon Flory came here for a two-weeks revival meeting. We certainly feel Bro. Flory did not shun to preach the Word of God. We do hope that each one, who was privileged to hear these messages, will remember what we have heard and live a better life in the future than what we have in the past. We are encouraged to know there are still those who proclaim the full Gospel and are trying to live a sincere christian life.

Our sincere hope and prayer is that each one in the Dunkard Brethren church will be more firm in the faith, that was once delivered to the Saints. Our meetings were well attended. We were glad to have Sister Flory and girl in their care, with us during these meetings.

On Sunday, at the close of these meetings, we had all-day services. We again were richly fed on the bread of life. We were well blessed with a goodly number of ministers. In the evening seventy-one surrounded the Lord's table, with Bro. Eldon Flory officiating. Visit-

ing ministers present during the day were: Lewis Flohr, Ord Strayer, Homer Mellott, David Ebling, James Kegerreis, Robert Matthews, Ray Shank, George Dorsey, Joshua Rice and Howard Surbey.

We certainly want to thank those from other congregations and all who were present, for their coming and enjoying these meetings with us. We invite all of you to come back and worship with us. May God's richest blessings be with Bro. and Sister Flory as he continues to preach the full Gospel to other fields of labor.

Sister Elizabeth Wisler, Cor.

SWALLOW FALLS, MD.

Another revival at Swallow Falls is in history. Due to illness, Bro. Kegerreis of Florin, Pa., could not be with us the first two evenings. Bro. George Dorsey brought us Gospel filled messages those two evenings. Bro. Kegerreis arrived on Sunday morning Aug. 16 and preached the Word with power the following week.

Saturday Aug. 22, was our annual Lovefeast service. Bro. O. L. Strayer opened the services by reading Psa. 24. The first speaker of the afternoon was Bro. L. B. Flohr, the second was Bro. Ammon Keller, who spoke on self-examination. In the evening forty-one communicants, from six congregations, surrounded the Lord's table, with Bro. Kegerreis officiating. Ministers present

were: Ammon Keller, L. B. Flohr, O. L. Strayer, Earl Strayer, James Kegerreis, Z. L. Mellott, Homer Mellott and George Dorsey.

On Sunday we had our all-day meeting with the various Ministers using the time. We at Swallow Falls are thankful for the blessings of God during these services. Although no converts were received, we feel that good seed has been sown and will bring fruit at the appointed time.

On Oct. 10 Swallow Falls entertained the Ministerial meeting for District one. I believe an enjoyable day of christian fellowship was spent by everyone present. There were twelve Elders and Ministers present, from eight congregations. Many good thoughts were dropped during the day, that can be of value in each ones christian endeavor. We trust that we will not soon forget them.

YORK, PA.

The Shrewsbury Dunkard Brethren held their fall Lovefeast on Nov. 1, with 93 in attendance for Sunday-school. Visiting Ministers during the day were: James Kegerreis, David Ebling, A. G. Fahnestock, Ammon Keller, Howard Surbey, Joshua Rice, Ray S. Shank, Melvin Roesch, Frank Shaffer, Laverne Keeney, Paul Weaver, also Paul Myers from Greentown, Ohio and Elden Flory from Hart, Mich., who gave us spirit filled messages from the Word of God.

In the evening 82 surrounded the Lord's table, with Bro. Kegerreis officiating. We want to thank them, also all the brethren and sisters from other congregations, for being with us. May God bless them and keep us all true and faithful in these trying times.

Sister Shella Stump, Cor.

SUBSTITUTES FOR DISCIPLESHIP

In the New Testament salvation and discipleship are so closely related as to be indivisible. They are not identical, but as with Siamese twins they are joined by a tie which can be severed only at the price of death.

Yet they are being severed in evangelical circles today. In the working creed of the average Christian salvation is held to be immediate and automatic, while discipleship is thought to be something optional which the Christian may delay indefinitely or never accept at all.

It is not uncommon to hear Christian workers urging seekers to accept Christ now and leave moral and social questions to be decided later. The notion is that obedience and discipleship are unrelated to salvation. We may be saved by believing a historic fact about Jesus Christ (that He died for our sins and rose again) and applying this to our personal situation. The whole Biblical concept of Lordship and obedience is completely absent from the

mind of the seeker. He needs help, and Christ is the very one, even the only one, who can furnish it, so he "takes" Him as his personal Saviour. The idea of His Lordship is completely ignored.

The absence of the concept of discipleship from present-day Christianity leaves a vacuum which we instinctively try to fill with one or another substitute. I name a few.

Pietism. By this I mean an enjoyable feeling of affection for the person of our Lord, which is valued for itself and is wholly unrelated to cross-bearing or the keeping of the commandments of Christ.

It is entirely possible to feel for Jesus an ardent love which is not of the Holy Spirit. Witness the love for the Virgin felt by certain devout souls, a love which in the very nature of things must be purely subjective. The heart is adept at emotional tricks and is entirely capable of falling in love with imaginary objects or romantic religious ideas.

In the confused world of romance young persons are constantly inquiring how they can tell when they are "in love." They are afraid they may mistake some other sensation for true love and are seeking some trustworthy criterion by which they can judge the quality of their latest emotional fever. Their confusion of course arises from the erroneous notion that love is an enjoyable inward passion, without intellectual or volitional qualities and carrying

with it no moral obligations.

Our Lord gave us a rule by which we can test our love for Him: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings" (John 14:21-24).

These words are too plain to need much interpreting. Proof of love for Christ is simply removed altogether from the realm of the feelings and placed in the realm of practical obedience. I think the rest of the New Testament is in full accord with this.

Another substitute for discipleship is literalism. Our Lord referred to this when He reproached the Pharisees for their habit of tithing mint and anise and cumin while at the same time omitting the weightier matters of the Law such as justice, mercy and faith. Literalism manifests itself among us in many ways, but it can always be identified in that it lives by the letter of the Word while ignoring its spirit. It habitually fails to apprehend the inward meaning of Christ's words, and contents itself with external compliance with the text. If Christ commands baptism, for instance, it finds fulfillment in the act of water baptism, but the radical meaning of the act as explained

in Romans 6 is completely overlooked. It reads the Scriptures regularly, contributes consistently to religious work, attends church every Sunday and otherwise carries on the common duties of a Christian; and for this it is to be commended. Its tragic break down is its failure to comprehend the Lordship of Christ, the believer's discipleship, separation from the world and the crucifixion of the natural man.

Literalism attempts to build a holy temple upon the sandy foundation of the religious self. It will suffer, sacrifice and labor, but it will not die. It is Adam at his pious best, but it has never denied self to take up the cross and follow Christ.

Another substitute for discipleship I would mention (though these do not exhaust the list) is zealous religious activity.

Working for Christ has today been accepted as the ultimate test of godliness among all but a few evangelical Christians. Christ has become a project to be promoted or a cause to be served instead of a Lord to be obeyed. Thousands of mistaken persons seek to do for Christ whatever their fancy suggests should be done, and in whatever way they think best. The what and the how of Christian service can only originate in the sovereign will of our Lord, but the busy beavers among us ignore this fact and think up their own schemes. The

result is an army of men who run without being sent and speak without being commanded.

To avoid the snare of unauthorized substitution I recommend a careful and prayful study of the Lordship of Christ and the discipleship of the believer the Alliance witness. Sel. by F. B. Surbey

TELEVISION!!

Television is doing something to us. That something is very disastrous and might easily be fatal. Something like 100 television stations now belt the nation and millions of television sets are in the American homes. Much of the commercialization is dishonest. At present, cigarette companies, breweries, distillers, automobile manufacturers and distributors, and so-called patent medicines command the advertising field. All empty their jazz advertising into the American home relentlessly.

It is needless to argue that every American family is free to use this medium of commercialization and propaganda or let it alone. Few Americans will let it alone. Those that do will soon have family strife and possibly disruption of the home. The result of the ever-present television is that America's most destructive vices are being introduced into and popularized in American life. For instance, alcoholism has almost doubled since television began to bring liquor ads direct to the

American family. The use of cigarettes has doubled.

Crime, especially robbery and crimes committed with the aid of fire arms, is increasing by leaps and bounds, thanks to the daily and nightly education in gangsterism and banditry, received through television.

Other publicity agents have assisted television in the havoc being wrought. At present, almost every child carries a gun and many of them are made to actually shoot. The real heroes of America today are the shooting men of yesterday. Quite a few school children might not be able to tell you who the president of the United States is, but practically all could give a glowing account of Davy Crockett. The whole viewpoint of American life is being modified. The things that adult Americans were taught to shun are now made popular by every new program. Our ideals and estimates of values have been and are being completely reconstructed.

The American brain, or what's left of it, is being thoroughly washed with television. What we conscientiously shunned a few years ago, we now embrace. What our fathers would have sicked the bulldog on at the front gate, two generations ago, now is the chief attraction of the drawing room. Many homes must have a television set for each member of the family, since individual tastes are not the same. The

television "artist" is paid more than the president of the bank. We have indeed broadened or possibly thinned or both, until in multitudes of instances the television is exercising a greater influence than the church and shaping the coming generation more certainly than the school.

Most of us can remember when among sound Americans, the Sabbath was the "Lord's Day" and folks who deliberately "broke the Sabbath" were looked down upon in the community. The television has had much to do with adjusting the Sabbath to a very different viewpoint. During the first fifteen years of my pastorate in Los Angeles, the evening preaching hour in the church saw the building packed. The radio made itself felt. But the television finished the job. Today that church is less than one-third filled on Sunday night. Most downtown churches are empty and dark. Many community churches have closed their doors. In the meantime the choice television programs occupy the church hour. Thousands of leading church people are now television "fans" and would not think of passing up their television programs.

While the pastor stands before empty benches and pleads for the Christianity that has made and preserved America thus far, the members of the church sit snugly in their homes watching liquor drink-

ing scenes, beer and cigarette advertisements, doubtful comedy and crooked wrestling matches that, a few years ago, we would not have watched in the barn loft. We may call what has happened to us "Broadening our view-point", but really we are being corrupted and our civilization muddled with the dreggs of the underworld of yesterday. It is a brainwashing that is leaving us dirty and filthy and stained.

It costs ten times as much to produce televisisn as it does to produce a Christian program in the churches. Yet no basket is passed, that can be seen and recognized. Then who supports the television? The answer is, the taxpayers support the television. Most television programs are made possible today by a government approved evasion of income tax. This process unloads the burden of the enormous income tax from the shoulders of large corporations and places it upon the shoulders of the common, ordinary people, we call the consumers. They are really absorbers. They absorb everything. They pay the income tax, including that which is evaded.

Thousands of dollars are given away every week. People sit in front of their television enthused over the benevolence of the big enterprises that hand out his bounty with such a free hand. They do not realize tha they are giving away their own money in prodigal fashion.

The only thing the big corporations are doing is profiting in advertising their wares at public expense. If Americans should ever awaken to what is being done to them, no man knows just what would happen.

The best commentary I know on the actual contribution of television lies in the fact that programs making the best attendance record consist of buffoonery, clowning and slapstick. Second most popular is possibly gunplay and contributing thrills. The music most popular by far is jazz. The theme of television might be proclaimed as sex. Just how we are to build and preserve a civilization on these ingredients, I do not know. Nor do you!—From the Methodist Challenger.

HOW TO WASTE YOUR YOUTH

Attorney General Tom C. Clark declares that over half of all criminals in the United States are twenty-one years of age and under. "It is up to the American people to correct, teach and stop these youngsters from following in the footsteps of other criminals. Unless the three respects: the respect for God, for the home and for the law are learned and carried out, our country will fail as a great democracy. Apparently we have lost touch with God's religion".

Out of each thousand marching in the endless crime parade, 521 have marched before to a prior ar-

rest. Of each thousand burglars, 510 are under twenty-one years of age. Of each thousand car thieves, 630 are under twenty-one years of age. More persons seventeen years of age are arrested than in any other group. Tramp, tramp, tramp the youths are marching to prison, to death, to a lost eternity.

But why waste your youth when it may be invested, in such a manner as to pay the greatest dividends here and hereafter? The wise man, Solomon, said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them", Acc. 12:1.

A most effective way to remember Him is to recall that as Creator, He has first claim upon your time, means and talents. Recall to, that His love toward you has been manifested in the gift of His Son, the Lord Jesus Christ and that Son attended to the sin question on the cross of Calvary, so perfectly that God can righteously forgive the sins of every person placing faith in Him. Bear in mind also that when you make this Saviour your own by faith, you receive the Holy Spirit as your Teacher, Guide and Comforter. Under His guidance the Bible becomes a new book to you.

Regardless of how you looked upon the Holy Scriptures before, they will become the meat and drink of your life. Therein you will discov-

er God's will for your life and you will learn to say, "They will, not mine, be done". You will enjoy christian fellowship and privileges. You will discover various ways of serving and witnessing for your Lord and Saviour. You will rejoice to find your life and testimony being blessed to others.

You will specifically appreciate the words of the apostle Paul to young Timothy, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity", 1 Tim. 4:12. What profit is there in conducting your life otherwise? Dear reader, Are you wasting or investing your youth?

Tom Olson in "Now".

FIRST PSALM

Blessed is the Godly man,
Who walketh with his God,
And with the scorners never sits,
Nor with the sinners trod.

But in the Lord is his delight,
He loves to meditate both day and night,
The law of God he won't forsake,
Ungodly things his heart doth hate.

Just like a planted tree he grows,
Strong and tall where the river
flows,
And in God's Word, when seasons
due
He'll bring forth fruit, both good
and true.

Not so, is said of the ungodly man
 His ways are different in God's
 great plan,
 They cannot with the righteous
 stand,
 But are like the chaff in a windy
 land.

So the Lord doth know the right-
 eous man,
 And the path he takes to the prom-
 ised land,
 The fate of the ungodly is nothing
 to cherish,
 Because that man, God says, will
 perish.

Sister Bertha Hicks,
 R. 3, Bryan, Ohio.

WHEN

When you're troubled tell the
 Lord,
 When you're puzzled, read His
 Word,
 When you're downcast, start to
 praise,
 Prove Him on your darkest days.

When you long to know His Will,
 Listen hard and keep quite still,
 When you're lonely, seek His face,
 He will give sufficient grace.

When you feel you can't hold out,
 Believe and overcome the doubt,
 When you're tempted, don't give in,
 Pray for strength, then fight and
 win.

Yes, when'er you have a need,
 Kneel before the Throne and plead,

Every word God says is true,
 Every promise is for you.

Sel. by Henry W. Ford
 Corriganville, Md.

THE TIME IS SHORT

O Lord, my heart is beating out
 the minutes
 Until I can do great things for
 Thee,
 I wish to throw a thousand lives,
 instead of one
 Behind the wheels which move thy
 work along.

To hasten the pace of time, yet
 Lord
 The time is short and Thy work is
 left undone,
 How can I give more of myself to
 Thee?
 I cannot give a thousand lives, I
 have but one.

To Thee I bring this little loaf
 of bread and two small fishes
 To bless, break and feed again the
 thronging multitude,
 Lord the time is very short, it stag-
 gers me,
 I have just one scarred lump of
 clay to give.

But Thou canst make of earthly
 dust
 A holy pitcher clean and useful
 And from it pour living streams of
 water
 To soothe and quench eternally the
 thirst of men.

TWO LITTLE FEET

Two little feet went pattering by,
 years ago,
 They wandered off to the sunny
 sky, years ago,
 They crept not back to the love
 they left,
 They climbed nevermore to the
 arms bereft, years ago.

Again I shall hear those two
 little feet pattering by,
 Their music a thousand times more
 sweet in the sky,
 I joy to think that the Father's care
 Will hold them safe, till I meet
 them there, by and by.

May Myers

THE BEST FOR ME

I Do not know what next may
 come

Across my pilgrim way,
 I do not know tomorrow's road,
 Nor see beyond today;
 But this I know—my Savior knows
 The path I cannot see,
 And I can trust His wounded hand
 To guide and care for me.

I do not know what may befall
 Of sunshine or of rain,
 I do not know what may be mine
 Of pleasure and of pain;
 But this I know—my Saviour
 knows,

And whatsoe'er it be,
 Still I can trust His love to give
 What is best for me.

Sel. by Blanche Eberly

THE CHRISTIAN HOME

May your home be such as to inspire, in those who go out from it, a desire for the best things in life. The things of which Jesus spoke when He said, "Seek ye first the kingdom of God and his righteousness". May it be such to those who remain in it at the evening time of life, that it may be only a step, only a moving to another similar only better home, when the Master shall bid you move to the home above.

THE ESSENTIAL NATURE OF THE HIGHER SPIRITUAL LIFE

The phrase "Higher Spiritual Life" is one of recent origin. It is not a Scriptural term. There are other names commonly used and intended to express much the same meaning: the Spirit filled life, the consecrated life, sanctification, etc. Of them all, perhaps "The Spirit filled life" is more accurate and more nearly Scriptural. The Bible speaks of: Men full of the Holy Ghost, Filled with the Spirit and much of "Life" or "The Life in Christ Jesus". Take your concordance and look up in the New Testament, the words: life, spirit, spiritual and study each of these carefully.

Even a short study of the Scriptures makes it perfectly clear, that the reality at the bottom of each of these expressions is, That the Spiritual life is simply the operations

and activities of the Spirit of God in our hearts. "The Higher Spiritual life" is simply that condition of heart and life, in which the Holy Spirit has continuously, in all things, free course and unhindered sway. It is the life in which the Spirit is never quenched, grieved or hindered in any way, but rather we are ever minding the things of the Spirit.

Of course, this involves the continuous denial and renunciation of our self-life, mortifying of the flesh. Paul tells us in Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". One or the other must give way. The Higher Spiritual life is that which the flesh is continuously and always renounced and the heart is unceasingly minding the suggestions of the Spirit. Paul tells us in Rom. 6, Never to yield any part of our lives to sin, but continuously and unfailingly yield ourselves entirely, in every part and parcel of our being, to the Spirit of God.

Of ourselves, in our own strength, it is not at all possible to do this. It is impossible for any human being to thus live: always overcoming, ever renouncing, continuously mortifying the cravings and hankerings of the flesh; and at the same time yielding in fulness to the Spirit's pleadings, clearly discerning and

eagerly minding the things of the Spirit. What happens when one tries, in his own strength, is clearly and pathetically shown in Rom. 7. Honestly we are bound to utter, "When I would do good evil is present. The good I would I do not; and he evil that I would not, that I do". Paul found the law of sin and death enslaving him, so that he was utterly unable to live up to the moral law. If we were perfect moral beings, in a perfect moral world, then we could live ideal moral lives.

But the world is full of evil and temptations and we, both by heredity and habit, have inclinations towards evil and a weakness to follow others; so strong that we cannot see the wrong and even when our minds are enlightened, our wills are helpless to achieve the good we see. Such is the law of sin. Ah, is there no remedy? Certainly not within ourselves. So we must be rescued from our plight, by some super-human wisdom and power.

This power is heavenly, not moral. God must provide a way to save us from the wages of sin. Praise His name, He has provided the way of salvation, by the grace and power ministered to us by the Spirit of God and not in our own moral strength. The eighth chapter of Romans portrays the Higher Spiritual Life to us, perhaps more fully than any other single passage.

As we refer to a "Higher" spiritual life, we infer there is also a

lower spiritual life. There is a great contrast between, two classes or stages of christians even; the one is ordinary, the other is spiritually minded; the one worldly, the other God-like; the one is stumbling along in unrest, the other is fruitful; one gives the Spirit barely enough room to dwell with them, the other is full of the Spirit; the one lives, the other lives abundantly. The Bible never was written for a people than those who would accept it and be filled with the Holy Spirit.

As we meditate upon our living, we are made to realize that, even among the converted some trust God for the forgiveness of their sins and others trust Him for everything. God does not take away your sins unless you trust Him to forgive you. He will keep you from falling, if you depend upon Him. If you trust God to forgive your sins, you must surrender your sins to Him; if you trust God to direct your financial problems, you must surrender your financial problems unto Him, according to His directions. How many of us trust our crops with God, our buildings, our occupations and even our children upon the understanding care of Almighty God?

Yielded to the Higher Spiritual life, we trust and obey, through faith we surrender all. How many of us have taken a complete inventory of our lives, all the things we claim to possess? and how many of

us have surrendered all this unto His service? Am I willing to allow God to control my life in everything: Have I surrendered all unto God's care? If you have, do you believe He will take care of it? Do you believe God's insructions and directions for living, will use your talents and possessions for the best? God does not promise us sinless perfection in this life, but He does promise to lead us towards just that, if we yield our all unto His Will. True love and service is not puffed up, is not a braggard, is not proud but rather sees the many errors and short-comings of our weak life.

We find two extremes with reference to spiritual life. The one group feel so good, so wise and with such a control over themselves that they cannot sin or come short of the glory of God. The other class feels they are under bondage and power of sin, there is no use they cannot do any better. They do not have sufficient trust in their Lord, to deliver them from the bondage of sin, through the glorious Gospel. "Nay, in all these things we are more than conquerors through him that loved us shall be able to separate us from the love of God, which is in Christ Jesus our Lord", Rom. 8:37-39. I can do all things through Him that strengtheneth me. God is able to do for us exceedingly abundantly above all, that we are able to ask

or think.

It is perfectly clear, from the teaching of the Scripture, that the true conception of the spiritual life is a middle ground between two extremes. We are not to always, stumble, fall, fail and yield to temptation. Neither are we free from trials and temptations, but we shall be crowned, if we strive lawfully. We are to mortify the things of the flesh and live by the Spirit that frees us from the law of sin and death.

The true christian life is not a faultless life but it is a blameless life. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ", 1 Thess. 5:23. Until our Lord comes, it is your privilege and mine to be kept by the power of God blameless, in spirit, in soul and in body. Our Lord Jesus is able to keep us from falling and to present us faultless before the presence of our Creator. We are saved from our sins, we are being saved from the power of sin and we shall be ready to be revealed in the last day. Our living may be explained something like this, I just received a letter which was blameless because the writer wrote as good as he could, however the letter was far from faultless considered in the light of good letter writing. The same is true of many things which

a child of ours might do, but as they grow older we punish them for the same act, because now they should know better. It is a sad condition that so many professed christians seem never to grow older, but expect God to still forgive them for so many petty shortcomings, which they knowingly do contrary to His New Testament.

Selected.

WHY I ATTEND PRAYER MEETING

1. It is a lifelong habit.
2. Hebrews 10:25 enjoins assembling together in worship.
3. I enjoy every meeting.
4. There we study the Scripture and are taught by the Spirit.
5. There we present petitions and thanksgiving to our Father and he hears us.
6. For a little midweek hour I lay down the vexations and burdens of the day and rest upon the love and power that are mine for the taking.
7. From there I go out a little stronger, a little more patient, a little more loving, to meet life's hard hours.
8. I believe what Christ said in Matt. 18:20. He is present at every meeting.
9. There is a bond that binds those who gather week by week that is one of the great joys of life. They make an "inner circle" to which I love to belong.

WHAT WOULD I LIKE FOR CHRISTMAS

What would I like for Christmas?
More peace and joy in God,
More kindness and compassion
To tread the paths He trod.

More burdens for lost sinners,
More thoughtfulness and care,
For those in sinful darkness,
Those dying in despair.

More souls brought to the Saviour,
More lambs brought to the fold
Is my wish and hope for Christmas,
This I covet more than gold.

Sel. Sister Shella Stump.

WHY PRAY?

If thou shouldest never see my
face again, pray for my soul,
More things are wrought by pray-
er, than his world dreams of.
Wherefore, let thy voice rise like a
fountain for me night and
day.

For what are men, better than sheep
or goats

That nourish a blind life within the
brain;

If knowing God, they lift not hands
of prayer,

Both for themselves and those who
call them friend?

For so the whole round earth, is
every way bound by gold
chains about the feet of God.

Sel. by Ord Strayer.

THE SPIRIT OF CHRIST- MAS

Oh were it not for Jesus! how dark
this world would be—

No light along its valleys, no calm
upon its sea;

So few the solid pleasures that
make the bosom glad,

So many minor phrases to make the
music sad.

Oh, were it not for Jesus! the
journey would be lone,

Our trials and temptations to Him
alone are known;

Not e'en our best and dearest, our
inmost heart can read,

God only understandeth its deep un-
spoken need.

Oh, were it not for Jesus! how vain
would be the fight!

Our sins we could no conquer with-
out His power and might.

The enemy would rout us, he foe
would prove too strong;

Through Christ alone we triumph
and learn the Victor's song.

Oh, were it not for Jesus! then well
might we despair,

But since He lives and loves us, why
need we carry care?

If He be guide and comrade, our
joys will not be few,

For ne'er the cross can crush us,
with Him to share it too!

* * * * *
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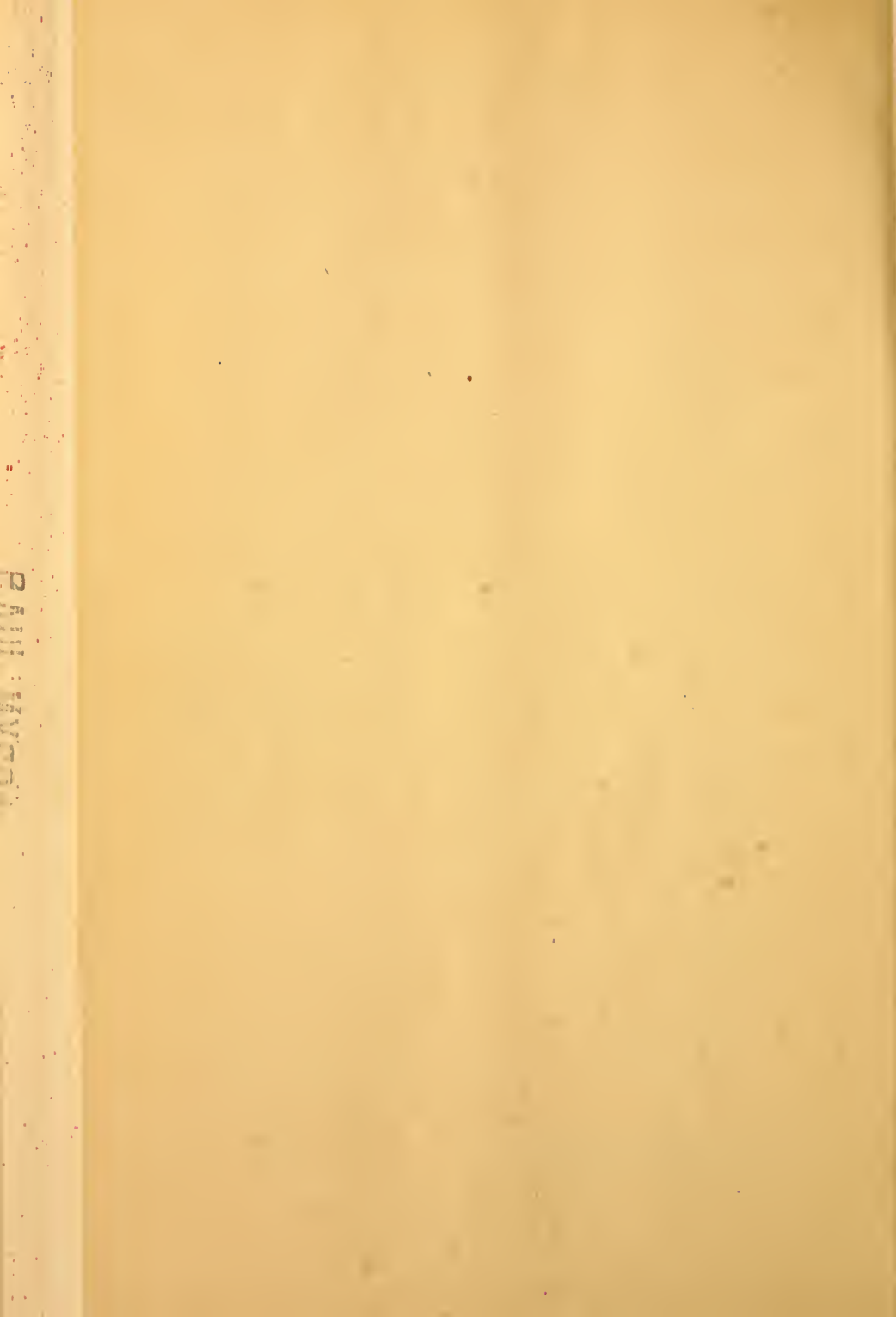
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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FREE - GOOD NEWS

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11. Here is truly good news. "Unto you" each and every individual who is accountable. Regardless of understanding, opportunities in life, wealth, health, standing among mankind, yes with no exceptions this is good News for you. What? A Saviour, "One who saves, preserves, or delivers from destruction or danger". In order to do this, He must have the ability. He must be willing. He must be concerned about each individual and He must know the proper remedy to bring about salvation.

"The soul that sinneth, it shall die", Ezek. 18:4. "There is none righteous, no, not one", Rom. 3:10. In the light of these two Scriptures, do we need a Saviour? It has been a decree ever since the creation, that the wages of sin is death. Without someone to make atonement or plead for our forgiveness, we have no hope before Almighty God. I remember in childhood, even

through the carnal things of life, how wonderful it was to have someone older or more understanding, who in the time of troubles, would talk for us and try to have things straightened out, with whoever we had to give answer to. Nothing is more valuable than to have a Saviour, who will plead our cause with God.

Almost every day we receive something through the mail similar to our subject. Stop, look, good news, free; but we have always found that something else is required. So we read farther and find statements like these: with a purchase of three or more, with a ten-dollar order, upon completion of this sentence, good only in our store. Also we find a time limit is usually set: not good after Jan. 1st., only good through Dec. 6-12th, void unless used in — days. These are only for carnal things of life and usually then only for minor items.

What about the spiritual application of our text? It is only good to those who have come to the age of accountability. It is only good to those Who Will Accept It. "Un-

to you" refers to anyone who will accept this Saviour, but we must accept according to His terms. We will never get the free offer, without complying with the conditions which He has established. As is true of the material example, Everyone could use the gift or would make some disposition of it for gain, but only a few wish to comply with the terms specified. Many put it off and finally forget it. Many do not feel the reward is worth the effort. Many do not put sufficient value upon the gift to make the necessary steps to obtain it. Sad to say, such is also the case with the Spiritual Gift which is so much more valuable that it cannot be compared with material gifts.

Ah, what about the time limit? The expiration date for you and I, is far more indefinite than that of the material example. The offer of Christ the Lord, as our Saviour, is only good while we are living and able to accept. It may be void yet today, for we are promised any definite number of days, hours or minutes in this life. The offer has expired for many, whom we dearly loved, how soon will it expire for me? Can any of our readers afford to put off such a magnificent offer? Can any of us afford to lose so valuable and so long-lasting a gift?

We so often find with material offers, that some unforeseen obstacle comes up and the offer cannot be made good. The promises and the

attitude of the one who offered are so easily changed. However such will never be true with the One, Who sent the angels to bring us the Heavenly offer? "For I am the Lord, I change not", Mal. 3:6. We never need to fear lest He change His mind or His conditions concerning the offer of Salvation. However He has warned us that the offer will not always be good. "He will not always chide: neither will he keep his anger for ever", Psa. 103:9. All the stipulations and warnings are given and we need not fear any change. Why will we not accept His offer, without reservation but rather with joy? Can anyone afford to put off such an offer? God's reward will never lose its usefulness. The home in heaven will be just as valuable in ten thousand years, as when we first begin. Will I be there to enjoy it?

ROADS THAT LEAD TO BETHLEHEM

We are nearing the date in which Christendom commemorates the birth date of our Lord. During this coming Holiday Season, the mind and eyes of the believer will be turned toward Bethlehem, some will make the journey there bodily, others in mind and Spirit only. From the far reaches of the globe, representing many creeds, there will be thousands go to Bethlehem by ship, plane, train, auto and afoot. Others will make the journey by way of

imagination, meditation and sincere investigation into the sacred record concerning the birth of Christ.

I like to think of four roads that lead to Bethlehem that we all may travel, regardless of who we are or where we are. Two of these roads are on the other side of Bethlehem and lead up to it. Two are on this side of Bethlehem and take us back to the pivot point in sacred History.

The first is the road of Prophecy. Only a comparative few of the prophecies can be here referred to. Isaiah 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel". Micah 5:2 foretold of his birthplace, "But thou, Bethlehem, thou that be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel". That finger of prophecy points to the very village of the nativity.

Studying the scriptures, we find many, many more very interesting prophecies pointing to Christ's Birth and His mission here on earth. He was to be cut off out of the land of the Living. He was despised and rejected of men. A man of sorrows and acquainted with grief. He was to be the fairest among ten thousand. He was to have no comeliness of beauty that we should desire Him. He was to be numbered with the transgressors. He was to be buried and raised again the third day.

Truly, the pen that traced the road

of prophecy was a divine pen. The person that fulfilled the prophecies was a Divine person. Paul states, concerning the Christ, in Col. 2:9,- For in Him dwelleth all the fulness of the Godhead bodily. The Road of Prophecy leads the believer to Bethlehem. There one can see the fulness of prophecy wrapped in the babe, Christ Jesus.

The second road is the road of Types and Shadows. Many are quite outstanding in God's way of presenting things. In Genesis 49:10 He is the Shiloh (restgiver) who was to come from the tribe of Judah. In Matt. II:28-30 Jesus announces himself as the giver of rest. In Exodus He is the Passover Lamb slain for our redemption. I Cor. 5:7. In Numbers He is the Brazen Serpent lifted up to heal the sting of sin, John 3:14-15.

In the tabernacle proper we see Him as The sacrificial Lamb dying for the guilty. John I:29. The lover of regeneration who washes away our sins by His blood. Titus 3:5-7. The rent vail, as His broken Body, providing a new and living way into the sanctified life. Heb. 10:19-21. The shewbread typifying Him as the bread of life. Jno. 6:34. The scapegoat who bore our sins away. Lev. 16:20-23 and Isaiah 53:4-5.

Our basis for belief that the types were symbols of Christ is founded upon the words of Christ, himself. John 5:46, "Had ye believed Moses, ye would have believed me, for he

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Hayes Reed, Modesto, Calif., Associate Editor.

wrote of me." I believe that these words of Jesus refers to types and shadows.

The third road is the road of History. This road points back to Bethlehem and the birth of Christ. The four Gospel writers each has a different approach to the same aspect of His biography.

Matthew was a Jew and tried very hard to convince the Jews by the prophecies that the Messiah was their king. He traced Christ's genealogy back to Abraham. The burden of Matthew's writing was largely centered on "THE Kingdom of God".

Mark writes the shortest history of Christ. He does not mention the birth. He is more concerned with the miracles and deeds of Christ.

Luke, the physican, traces

Christ's lineage all the way back to Adam. He emphasizes Jesus as the son of man and the Saviour of the world. He goes into much detail and can be considered a very good writer of history as pertained to Christ. John writes history, as concerning the pre-existence of Christ, and traces the geneology of the Word as being in "the beginning", and being equal with God the Father. His effort is to prove that Jesus is the son of God and is a contender for the incarnation.

Besides sacred history, we have the works of Josephus, the Jewish historian, who was a contemporary of Christ. We need but to prayerfully and carefully study the New Testament to find a most beautiful and God inspired History, a road that will certainly, at this season of the year, take us back to Bethlehem.

The fourth road leading to Bethlehem is the Road of Personal experience. The best and greatest proof that Jesus came into the world is to know and feel that He came into your heart and my heart. To have His abiding presence within, is the purpose He has knocked on our hearts door. Will we let Him in? In our personal experience, we know He was born in Bethlehem when we know he has been formed or Born in our own heart. Gal. 4:19.

I feel that less and less we should be interested in what we are getting or giving for Christmas and

more and more be concerned in the real meaning of the day, we commemorate as the Birth of Jesus. Only then will it bring true joy and happiness into each of our hearts. May the same Presence who warmed the hearts of the Disciples, while traveling the Emmaus road, rekindle the flames of devotion in our spirits, as we traverse these pathways to Bethlehem during this Joyous Holiday Season.

Paul R. Myers,
Box 117,
Greentown, Ohio

JESUS SAVES

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved," John 3: 16, 17.

The words "Jesus Saves" are the gladdiest tidings that ever came from heaven to earth. These are wonderful words at anytime, but they seem to be more thought compelling, as we are nearing the time when we will once again commemorate the birth of Jesus. The "good tidings" were first told to the shepherds. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings

of great joy, which shall be to all people. For unto to you is born this day in the city of David a Saviour, which Christ the Lord", Luke 2: 9-11.

The Glad news of salvation was associated with the birth of our Lord, yet we have those who are trying to separate the news of salvation from the birth and life of our Lord. In the presence of the writer a man made this statement: "I am not concerned about his birth or life for we are not saved by his life, but by his death". We wonder about the purpose of such a statement. Is it made to evade the force of the pure and exemplary life that Jesus lived on this earth? Is it made as an excuse for not obeying the commands of Jesus? Is it another modern attempt to sweep the commands of our Saviour under the bed where they cannot be seen?

"And, behold there was a man in Jerusalem, whose name was Simon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant

depart in peace, according to thy word: For none eyes have seen thy salvation", Luke 2:25-30. Here we have a beautiful, evangelistic picture of salvation. Simeon's life did not reach its goal until the good news of salvation filled his soul. He was now ready to depart.

In marked contrast to Simeon's joyful acceptance of Christ, stand out the murderous intentions and selfish interests of Herod. His seeming interest in Christ was only a mask to hide his murderous intentions. How will mankind again commemorate the birth of Jesus? Will the great economic, intellectual, and scientific achievements cause man to forget and neglect the great purpose for which Christ came? It is scientific foolishness to affirm that this world originated itself. It is just as foolish to affirm that it can regenerate itself. This help must come from beyond us. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins," Matthew 2: 21. This is the only hope of man's redemption and the only hope of a life beyond this perishable world.

Otto Harris
Antioch, W. Va.

WHAT DOES CHRISTMAS MEAN TO YOU

Pagan feasts of the winter solstice relate to the most significant event, in the history of the world,

Anno Domino, the year of our Lord.

Many of earth's first inhabitants were sun worshippers because their lives depended upon it. In mid-December when the days became shorter and shorter and the sun seemed weak and far away, these ancient peoples held feasts, at identically the period that Christmas is now observed. They built fires to give the sun-god strength and to bring him back to life again. There was great rejoicing as the days grew longer. Accordingly, the most influential idea of winter solstice-the return of light - became the hope of the world in the birth of Christ, the light of the world.

Down through the ages, the celebration of Christmas became both religious and ungodly. The reason being a blending of christian practice of religious services, with pagan practices of worshipping sun, fire and lights. From pagan accent on light, comes the idea of lighted candles and burning of the yule log. Christmas decorations are of pre-christian origin. Green boughs, holly, ivy, flowers and mistletoe were used during the merry-making ceremonies in olden countries.

Music became a great tribute to Christmas in christian areas. Paganism corrupted it's use in other areas. Merry-making at Christmas came through public favor and approval. Christian or Pagan it is a season of goodwill among classes. Modern

day observances have largely excluded many ancient customs. What we do now is merely a reflection of the past.

On every hand we are urged to "make this the Christmas everyone remembers. We are impeded to decorate our houses, our gifts, our tables, our food and our person, with every conceivable image, bauble and ribbon, color fabric and paint. We drive through country and town and comment on the beauty of a particular display of lighted trees or house decorations, elaborately wrapped gifts, festive tables, new clothes and accessories. If we enjoy beholding and partaking of all this, are we not imitating paganism? Is that what Christmas means to you?

What about Santa Claus? More than sixty years ago, a little eight year old girl wrote to her favorite newspaper editor, saying, "Please tell me the truth, Is there a Santa Clause"? I quote in part from his somewhat lengthy answer. "Yes, there is a Santa Clause He exists as certainly as love and generosity and devotion. How dreary would the world be if there were no Santa Clause. There would be no childlike faith then, no poetry no romance to make tolerable existence. The eternal light, with which childhood fills the world, would be extinguished. Ah, in all this world there is nothing else real and abiding", Unquote. Does Santa Claus

mean Christmas to you?

St. Luke wrote the beautiful ageless story of a very extraordinary baby, who was born in the most humble surroundings. Angels announced the glorious tidings to the followers of a humble occupation. On that first visitation there were no merrymakings, no decorations or planned festive activities. Instead their hearts were filled with: first, fear until they understood the angels message; second, wonder at seeing and hearing the angels and trying to understand the thing which the Lord had made known to them; third, glory and praise to God for all the things they had heard and seen.

When the baby was taken to the temple for purification. He was blessed by Simeon, who had waited long to see God's salvation. What an incredible joy must have filled his heart as he held the tiny Holy baby, who was to be an inextinguishable light in a dark world. As the Holy child grew into manhood His most often taught subject was, Love thy neighbor as thyself.

On the anniversary of the Christ child's birth, will love be rekindled in our hearts? Will Christmas day be Holy to us? Praise and Glory to God.

Faith and hope of Salvation.
Love and kindness and peace,
That passeth all understanding.

Is this what Christmas means to you?

Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Ill.

CHRIST, HIS BIRTH

We are approaching another Christmas season. What does that mean to you? It means first, that the prophecy of Isaiah was fulfilled at Christ's birth, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder", Isa. 9:6. We even go back to the book of Gen. 3:14-15 revealing this promise", And the Lord said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel".

Did you ever think, that there are perhaps many people in this old world who do not know that: 1. This babe was named before His birth. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins", Matt. 1:21. 2. The prophet prophesied that, "His name shall be called wonderful, counselor, the mighty God, the everlasting father, the prince of peace. Of the increase of his government and peace there shall be no end", Isa. 9:6-7.

Then can you picture in your mind, a small inn? The throngs of

people who had come from miles around to pay tribute to the Caesar's. The innkeeper who was trying so hard to supply accommodations to the demanding travelers, and the guests who were expecting the best service. I can imagine that he was a kind and a considerate man. That he probably was doing the best he could, else when Joseph and Mary came for lodging, he would have turned them aside.

How grateful and thankful Joseph and Mary likely were for the little shelter they did have. Would we have been thankful, or would we have grumbled and complained? This child Jesus, who only did good in His lifetime, who has helped so many did so much for them, was helped that night through Joseph and Mary, by a humble innkeeper who was kind and generous. We could add much more concerning Christ's birth and many more Scriptures. But what is said of His childhood and early life is very little. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. .and he went down with them, and came to Nazareth, and was subject unto them", Luke 2: 40-51.

Christ's early life is a pattern for all children and youth. It was marked by respect and love for His mother. He was obedient to His parents and kind to all. He hated sin and to every temptation turned

a deaf ear. We sought to understand the reason of things and so increase in knowledge and wisdom. He was sympathetic and tender-hearted and ever ready to relieve the oppressed, the sorrowing, and the suffering. If we love Christ, we should love to talk of Him; our sweetest thoughts will be of Him; and by beholding Him, we shall be changed into the same image.

"A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street girl, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home washed her face and combed her hair. Another day she stopped again before the statue, admired and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy, until she was a transformed child. By beholding we become changed", Bible Readings.

Sister Bertha Hicks,
Bryan, Ohio.

Men do not reject the Bible because it contradicts itself, but because it contradicts them.

THE STAR

The one star which was to guide mortal man, to the only supernatural Jesus was likely seen by the shepherds, but it took Angels from Heaven to tell the shepherds the meaning of that star.

The same star was seen by Wise Men in far distant countries. They likely were students of prophecy and were astrologers. They traveled far to see this which was being made known to mankind. How long it took for these wise men to get to Jerusalem, to enquire as to the place where Jesus had been born, we can only roughly estimate. They did not travel by jet plane or automobile, but we know they made a tedious and long journey. We see clearly that they knew in far away lands, what took place. His eyes were blinded because of sin. The records were right there in Jerusalem but he was not aware of them. We have 70 million people in America, who are as blind to the meaning of what Christmas is all about, as Herod was concerning the meaning of the star.

When the angels had gone back into heaven, the shepherds said one to the other, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us". These shepherds did not lazily rub their eyes and lie down to snooze again. They made haste, went and

searched, until they found the young child, "And when they had seen it, they made known abroad the saying which was told them concerning this child, and all they that heard it wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them", Luke 2:17-18,20.

If we are as faithful as the shepherds were in spreading abroad the good news, of all we have heard from heaven through the knowledge, we have experienced since we were born again, we will rejoice even more than they did; for by faith and experience we have more to rejoice over, than they even knew about at that first showing of the star. We are 2000 years this side of the star. Before it came, men had been told the Messiah would come. Many in Israel did not know that He came and many in that nation do not know it yet.

Recently I rode on the Zephyr Streamline train which goes from San Francisco to Chicago. The Holy Spirit caused me to witness to a Jewess concerning Paul's conversion. I told her about Dr. Michaelson who was converted. She became very angry on learning that anyone would turn to accept Christ. Three christian women had prayer for this Jewess, right there in the dressing room of that Vistadome train. The

next day the Jewess and three more of her nationality visited with me and I was able to point them to what is happening on the earth. We talked freely about the Ten Commandments and I offered to mail to them a Bible study chart, which would show them where they stand and what they have to face in case they do not accept Christ before Armageddon. Please pray for this Jewess. When she is converted she will strengthen others.

We must be as willing as the Shepherds and the Wise Men to travel wherever the Holy Spirit will send us, to witness to what we have experienced with our merciful Savior. I was led to many on the train, who were eager to learn what to do about the problems they face. Oh what a joy it is to have a knowledge by experience, of what the Lord will do for those who love, adhere, trust in and cleave to their Savior. I seem to be hearing the words of this same Jesus, who appeared to John on the Isle of Patmos, saying in pathetic tones, "Behold, I stand at the door, and knock", Rev. 3:19.

Is the church awake? Does it hear His voice? "If any man open the door I will come in", Rev. 3:20. I know who will arise and go everywhere I send them. I saw what the Wise Men did. I saw what the Shepherds did. I have some in this church, who are willing for me to come in and eat with them. They

will eat with me and together we can defeat the Herods. We can escape the Atomic threat. We will defeat Satan together. There is no other name under heaven whereby men can be saved. I will send you to tell the lost, if you can hear my call. It took a Philip to teach the Eunuch. It took Anna to fast and pray. It took Mary, Martha and Lazarus to witness. It took Peter at Pentecost, to carry out God's plans the trumpet is sounded. What will you do for Jesus to let men know that He died to save them?

I'm following Jesus by day and
and by night

I walk in the starlight, and not
In the black of the night.

In praising the Savior,
Who lives in the light, I'm

Longing to see Him, and do what is
right.

O come fair Lord Jesus, and lead
me aright.

A sister in the Lord

R. 1, Bx. 257

Oroville, Cal.

NEWS ITEMS

Contributions by young People.

As we get into various congregations, we are convinced there are over a hundred young members, who would have the time and ability to contribute material for publication in the Bible Monitor.

Somehow we would like to stir up your interest, to contribute christian material which may be of some

help and encouragement for our readers. Your articles need not be long, just a paragraph or a page to get you started. What have you learned from God's Word, your christian experience or the New Testament way of living; which may be of some help and encouragement to others?

Our readers are just people like you, whether young or old. What effort will you make during the New Year to make the Bible Monitor, more interesting and more helpful for our readers? Perhaps we cannot repay you for your efforts, but our Lord will.

Editor.

Thanks

We wish to thank you for the cooperation, greetings, words of encouragement, suggestions, and prayers on our behalf during the year. May the Lord bless you for the same. We beg your interest and suggestions, that The Bible Monitor may more fully shed a christian light for its Readers.

Editor and family

Late Issues

Due to breakdown of machinery a number of issues have been sent out late. Plans are completed to correct this in the near future. Thanks for your patience.

Editor

Plevna, Ind.

On Sept. 13, the Plevna Dunkard Brethren had their Harvest Meeting. Bro. Harley Flory from Pleasant Ridge, Ohio brought us a very spirited sermon. On Nov. 1 our Revival Meetings started, with Bro. Paul Reed from Goshen, Ind. as evangelist. He brought us sixteen God sent messages, as a result there were five precious souls who accepted their Lord.

The meetings closed with a Love-feast, which was goodly attended. Might we go forth praying, that these new ones will grow in their spiritual life and that others might see fit to follow. We also pray that the Lord might be with Bro. Reed, as he continues his good work.

Sister Lois Chupp, Cor.

SWALLOW FALLS, MD.

The Swallow Falls congregation met in regular council Oct. 24. Council was opened by singing hymn no. 47, Bro. Z. L. Mellott read Eph. 4:1-22 and led in prayer. Eld. George Dorsey then took charge of the meeting.

The officers for the coming year were elected. Other items of business coming before the meeting, were disposed of in a christian manner. Closing prayer by Bro. Dorsey and no. 79 was sung as a closing hymn. Come and worship with us, every second and fourth Sunday of the month.

Patsy Sines, Cor.

CHRISTMAS AND JESUS' BIRTHDAY

The word Christmas holds a two-fold meaning. Some people have an occasion of festivity, a merry making time, going on a drinking spree, a period of vacation and recreation, such as amusements and a holiday of freedom from labor and cares. How did the Wise men of the east do when they heard of the birth of Jesus? They came and worshiped Him, the coming Messiah. There was much rejoicing, an angel said, For behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. There was with the angel a multitude of the heavenly host praising God.

To celebrate also means: to observe with solemn rites, to commemorate to honour, to praise. The words Christmas and Easter were first observed by Pagan religions as a day of festivities. Now in the christian church age it has been adopted to be Christ's birthday, the 25th of December. Some people celebrate, commemorate and worship the Lord on this day, and some just celebrate it as a holiday or as all other days. Some people dispute that it is not the day Jesus was born, there is no record found of the exact day, but there is enough evidence that it was the last month of the year, why dispute the day?

Our motive should be to worship the Messiah which is called Christ and not the certainty of days.

Matt. 1:23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us". Verse 21, "And thou shalt call his name Jesus: for he shall save his people from their sins". "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel", Isa. 7:14. Well could the apostle Paul say, Thanks be to God for the unspeakable gift, the gift of eternal life, through the Lord Jesus Christ. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called wonderful, counsellor the Prince of peace", Isa. 9:6. "And the angel said unto her, Fear not, Mary: for thou hast found favor with God and, behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest etc.", Luke 1:30.

The angel said unto Mary, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord: be

it unto me according to Thy word. Mary was submissive to the will of the Lord. Mary said, My soul doth magnify the Lord. My spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden. For He that is mighty hath done to me great things: and holy is His name. He hath showed strength with arm. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things.

When the angel said unto Mary, Thou hast found favor with God, do you think that this made her of a lofty and haughty spirit? The Pharisees and many of this day and age like the praise of men. Zacharias was filled with the Holy Ghost and prophesied saying, Blessed be the Lord God of Israel, for he hath visited and redeemed His people, He spake by the mouth of His holy prophets, which have been since the world began. Many have spoken concerning the coming Messiah. 2 Pet. 1:20-21, "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost". Some men and women prophesy by their own will to suit their own minds, in this day and age. We have also a sure word of prophecy: whereunto ye do well that ye take heed, as unto a light

that shineth in a dark place, until the day dawn, and the day star arise in your hearts. The shepherds said one to another, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us, and they came with haste, and found Mary and Joseph, and the babe lying in a manger. The shepherds returned, glorifying and praising God for all the things that they had heard and seen. Matt. 2, Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem. These wise men were on the alert of all the prophecies and their fulfillment. They had divine wisdom and were obedient to the Lord's program. Similar to the parable of the wise virgins, they were ready when the Lord did come. Glory to His name.

Ye who sang creations story,
Now proclaim the Messiah's birth,
Worship the Christ, the new-born
King,

To him, Whom all glory is due.

Christ the Saviour is born,
Jesus, Lord at thy birth,
Oh come, let us adore Him,
To thee all glory be given.

The world is solemn stillness lay,
To hear the throng of angels sing,
For the heaven's all gracious King,
Peace on earth, goodwill to men.

To ring aloud, from shore to shore,

Glory to Him in the highest,
Yonder shines the infants light,
He is the light of the world.

While the shepherds watched
their flocks,

The angels of the Lord came down,
And their glory shone all around,
May we give glory to God on High.

Bro. William N. Kinsley
Hartville, Ohio

WHY HAVE FAITH

When skies are dark and dreary,
When trials cross the way,
The faithful are still happy,
They take time to pray.

Their burdens are made lighter,
Their hearts lifted from sin,
The hand of God will lead them,
Their hearts know peace within.

The faithful will continue
To live by the ways of God;
Their days are full of sunshine,
As this earthly path they trod.

Faith gives security and happiness,
Faith gives love and cheer,
Faith inspires a person,
He knows God is near.

When you are sad or lonely,
A heart of faith will say,
"Do not be discouraged,
I can brighten your day."

Sister Lucille Beeman
1035 National Highway
La Vale, Maryland

UNTO YOU IS BORN

Before the advent of the Saviour into the world, spiritual darkness prevailed over the world. Because of sin man was separated from his Creator and driven from the beautiful Garden of Eden, where he had been placed. Thus Adam and Eve went out, as it were, alone upon the face of the earth.

Up in heaven, the dwelling place of the triune God-head, was God the Father: holy, divine, King eternal, immortal, invisible, the only wise God and yet a jealous God, visiting the iniquity of the father's upon the children unto the third and fourth generation. His beloved Son was there and the Spirit of God, which spoke His will through the prophets, the mighty angels and all the host of heaven.

On the earth was man: flesh, limited, corruptible, prone to sin and vain with no strength to save himself. So it was years upon years, ages upon ages, fall after fall, prophet after prophet, promise after promise, longing after longing, dying throughout the ages without a loving Saviour on earth. No Holy one to tell, no one to pardon, no one to have pity, no one to care, draw, woo and save from destruction.

Man was given from time to time, infallible signs of the Will and Power of God, which were as the handwriting of God: instantaneous

fulfillment of some of His judgments, the Law of Moses; but still the earthly part swallowed up all worthy endeavors and man sank. Lives which were just as true and truer, just as kind and kinder, just as wise and wiser; but they failed, what they did was often under conditions not to be compared with ours today. "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them", Matt. 13:17.

The times of evil were drawing close: falsehood prevailed, vain traditions had long supplanted the Word of the true prophet, the people were heart-sick for the truth Ah, God saw and considered, "For I will not contend for ever", Isa. 57:16. He loved mankind but His son's "delights were with the sons of men", Prov. 8:31. God prepared a Zacharias, an Elizabeth and a Mary. Mankind had suffered long and Heaven was ready. God would send His Son; for there was no one else to send the power to save. His beloved Son was willing, though He would have to leave His glory to take on flesh.

He would be born a child and grow to boyhood, to youth, to manhood; yet Spirit and flesh. Through suffering and labor, as a servant being in subjection to the Father's Will, for the sake of mankind. Yes

for the great responsibility of delivering to mankind the Father's plan of salvation, through himself the Saviour. Proving that He was indeed the Son of God by: the law of Moses, the voice of the prophets, the Psalms and in fact all the Scriptures. Yes he Son of God loved mankind, even after a life of toil, sacrifice, being reviled, torture and death.

God planned for His coming to earth. There must be a fore-runner, more than a prophet, for a common man would not be heard. The Spirit and power that dwelt in the prophet Elijah must again be manifested upon the earth. Elijah had held the people spellbound, with his wonderful message and demonstration of power from on High. Again it was necessary that his power and personality be invested within the bosom of a man. God directed a miraculous birth, in that while Zacharias and Elizabeth were well stricken in years, the promise was given to Zacharias that his wife would bear him a son. Yes too great to believe and the father's tongue was tied, but after his birth there were miracles in the home which aroused the interest of all people. They knew Zacharias was a good priest and they wondered.

God took care of the child, who was to fulfill the prophecy long foretold, he was, "Elias, which was for to come". He was a hairy man, he ate locusts and wild honey and no strong drink. He came out of the

wilderness, apparently from nowhere. With the power of the Spirit he preached repentance, baptism, and fruits which proved their repentance. He warned them to prepare for the coming of the long promised Messiah. The people stood in awe, for his words touched the hearts of both the fathers and the children. The people came wondering which prophet this was? John the Baptist answered, telling them he was not the Christ, but that they should be baptized for the remission of their sins and get ready for that One who was greater than he was. The Rulers came, the Pharisees, the soldiers, the women and all Judea. The Spirit and power of Elijah commanded the attention of the multitudes and many obeyed.

Meanwhile, Christ had been born of Mary, been taken to Egypt at the command of the Angel of God, was called back to Nazareth, was faithful and obedient to His parents, kept the Law, worshipped, kept the feast and grew in favor with man and God. He began performing miracles and fulfilling prophecy. Thus becoming about thirty years of age, He also came to this prophet John the baptist. By the revelation of the Spirit he cried out, "Behold the Lamb of God, which taketh away the sin of the world ". Jesus came on and also requested baptism of John. He was reluctant but at the command of One greater than he, he led the Saviour into the water,

baptized Him and they both came forth. But ah, Who saw these events? A mighty voice from heaven spoke, "This is my beloved Son, in whom I am well pleased", Matt. 3:17.

The people that had accepted the teaching of John and believed, were glad for the Christ but many self-righteous hardened their hearts. If we fail to open our hearts, we will do the same, for we cannot stand still amongst the teachings of Jesus. He was lead away and tempted by the same temptor that we have. He overcame Satan, proving that we too might be able to overcome, through faith in Him. Satan tempted Christ with: food, riches and honor; are not we also tempted?

Let us examine ourselves: Is our rejoicing in the Truth only or do we allow iniquity to enter our lives? Christ wept and cried because many left Him. He came to seek and to save but now He must leave. Death reigned because of sin and He must taste it and even overcome it. They reviled Him, belittled Him, betrayed Him and He was left alone. He must die and be raised again to complete the plan of redemption. He prayed for His slayers, who were in ignorance and He died for all who would believe upon Him. God brought Him forth from the grave, to prove that all does not end with this life, that His Son should be the first-fruits of the resurrection. This is our Christ, the author of eternal

salvation unto all who will accept and obey Him. Will we be born again, will we serve Him, will we be ready when He comes again?

Paul Wolf in the Vindicator.

THE WAYS OF THE LORD

This was scribbled almost a century ago by an anonymous soldier of the Confederacy:

I asked God for strength, that I might achieve—I was made weak, that I might learn humbly to obey.

I asked for help that I might do greater things—I was given infirmity that I might do better things.

I asked for riches, that I might be happy—I was given poverty, that I might be wise.

I asked for all things, that I might enjoy life—I was given life, that I might enjoy all things.

I got nothing that I asked for—but everything I had hoped for.

Despite myself, my prayers were answered. I am, among all men, most richly blessed!

From Reader's Digest
Sel. by Ruth Snyder

THE VALUE OF THE SOUL

"What shall it profit a man if he gain the whole and lose his own soul", Mark 8:36. Every man possesses an immortal soul; that soul is worth more than the world; that

soul is in danger of being lost; once lost it is lost forever. Therefore man's first and principle business should be, to secure the salvation of his own soul. Yet men set their minds on business speculations, by which they hope to get wealth and yet treat the salvation of the soul as if it were a secondary, yea a very unimportant matter.

To such the Lord puts this question: Suppose you could gain the world, call every inch of land and all the treasures of the ocean your own, but your soul is lost and you are doomed to suffer the vengeance of eternal fire; what good would the world do you, when banished from God, when shut out of heaven and shut up in hell? You could not purchase one moments ease, you could not obtain one drop of water, you could not buy one ray of hope, you lost heaven while gaining earth, you earned hell while toiling to purchase the material things of life. What profit have you gained?

Profit - the word is mockery, what a loss you have sustained. What an incomparable loss? You have lost the approbation of God, the joys of Heaven, the songs of Angels, the company of the saints, the presence of Jesus and an eternity of joy. Oh what folly, what dreadful folly. Behold now is the accepted time. Now you may secure an interest in Christ, the favor of God and a place among the Lord's holy and happy people. Oh delay

not for, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:28.

Sel. by Emanuel G. Koones

TIME

One by one the sands are flowing,
One by one the days are going,
Drop by drop the life tide's falling,
Voice to voice in silence calling.

Hand to hand in friendship
meeting,
Heart to heart it's love repeating,
Eye to eye the mind revealing,
Soul from soul no truth concealing.

Lights on light through darkness
shining,
Cloud on cloud with silver lining,
Hope and faith our way is cheering,
Jesus Christ our bark is steering.

Sel. by John W. Koones

THE BEST GIFT

Do you know sweet peace, my
brother? Do you know redemption's song?

Have you heard within your
bosom, voices of the Angel throng?

Did the message borne from
Heaven, "Peace on earth, goodwill
to men", bring your heart in loving
service, to the Babe of Bethlehem?

Do you know what gift to bring
Him, as before His Shrine you
bow?

Give your heart in full surrender,
bring your gift and bring it now.

Lay upon His Holy altar, all the
powers of Love and Will.

Give to Him your heart's affection
and your soul with love He'll fill.

Mary Stoner Wine.

FAITH

I will not doubt, though all my ships
at sea

Come drifting home with broken
masts and sails;

I will believe the Hand which
never fails,

From seeming evil worketh good for
me.

And though I weep because sails
are tattered,

Still will I cry, while my bests
hopes lie shattered;

"I trust in thee."

I will not doubt, though all my
prayers return

Unanswered from the still, white
realm above;

I will believe it is an all-wise Love
Which has refused these things for
which I yearn;

And though at times I can not
keep from grieving,

Yet the pure ardor of my fixed
believing

Undimmed shall burn.

I will not doubt, though sorrows
fall like rain,

And troubles swarm like bees
about a hive;

I will believe the heights for
which I strive

Are only reached by anguish and
by pain;

And though I groan and writhe
beneath my crosses,

I yet shall see through my sever-
est losses

The greater gain.

I will not doubt. Well anchored is
this faith,

Like some staunch ship, my soul
braves every gale;

So strong its courage that it will
not quail

To breast the mighty unknown sea
of death.

Oh, may I cry, though body parts
with spirit,

"I do not doubt," so listening
worlds may hear it,

With my last breath.

Sel. by Montez Zigler

HE SHALL SAVE HIS PEOPLE

When the angel of the Lord
appeared to Joseph to explain to
him the facts concerning the im-
pending birth of a child to Mary,
his espoused wife, he also an-
nounced the name and the purpose
of the coming of this Son that was
to be born. The name itself denoted
the mission of the Child, for Jesus a
form of Joshua, means Saviour.
And so the angel explains to the
puzzled Joseph the crux of the mat-
ter in a few words that are fraught
with great meaning: "She shall
bring forth a son, and thou shalt
call his name JESUS: for he shall

save his people from their sins."

As the Christmas season comes to us again we need to be reminded of this great fact, for modern Christmas observance has attached to it many things that tend to confuse rather than enlighten people concerning the true import and significance of the season and the day. It is a matter of common knowledge, as one can verify by consulting any encyclopedia, that many so-called Christians observances and customs had their origin in pagan Europe. In fact, Christmas was not recognized as a Christian holiday until sometime in the fourth century. All of this does not say that we cannot celebrate this day in commemoration of the birth of Christ, but it does indicate that the Christian should keep in mind what the day really signifies and that he should not become sidetracked from its Christian observance, by practices that obscure rather than help to point out the event for which Christmas stands.

A few principles concerning the meaning and spirit of Christmas should help to keep our thinking and practice along right lines.

1. Giving is in harmony with the spirit of Christmas. It was at the first Christmas, that God gave His only begotten Son as a little child to become the Saviour of the world. Soon afterward the Wise Men came from the East bearing rich gifts for the infant King. It is appropri-

ate, then, to celebrate the occasion by the giving of gifts, but let us remember to do so in the unselfish and loving spirit that Christmas suggests. This will at once cause us to remember the poor and needy. One of the finest ways to celebrate Christmas is to give to the hungry, the cold, the sick, the homeless, and the prisoners, of whom there are millions in the world today. Note the appeals that are going out from our Relief Committee. By remembering the needy we will really be giving to Christ, as did the Wise Men, for He Himself said, "Inasmuch as ye have done it unto . . . the least of these my brethren, ye have done it unto me."

2. Christmas is a time for song and praise. The multitude of the heavenly hosts praised God in what we usually think of as a song of transcendent beauty and majesty: "Glory to God in the highest, and on earth peace, good will toward men." Think of the rich heritage of Christian song that has sprung up around Christmas through the centuries! "Silent Night" has echoed around the world for about one hundred and forty years. Issac Watts wrote "Joy to the World" in 1719. A check in the hymnal reveals that most of our best-loved Christmas songs date back a century or two, or more. And constantly new songs concerning the birth of Christ are being written. The custom of singing Christmas hymns and carols

is a beautiful and commendable one. Let us continue to praise God in song at Christmas time.

3. Christmas stands for the spirit of peace and good will. That is the message which the angels proclaimed. It primarily relates to the peace with God, which Jesus came to bring to men through His atonement for sin. But beyond that it also stands for the peace and good will that should exist among men and which will follow in those who have peace with God. Although we should never engage in strife or hold grudges, Christmas is an appropriate time to get rid of all vestiges of ill will and bitterness so that our human relationships may be those of peace and good will. It would be a fine time for the nations to cease their bickerings and threats of war.

4. Christmas is a time for worship. When the Wise Men came to Bethlehem and found the Christ, they first fell down and worshiped Him before they gave their gifts. They seem to have realized that "the gift without the giver is bare," and they have set before us a pattern for Christmas observance that we need to follow if we would enter into the true spirit of Christmas. It is important, then, that in all our Christmas observances we keep in mind that worship is the most important one. If this is lacking, all our festivities, gifts, and gatherings will lack the upward wafting in-

cense, that brings us into touch with God and into favor with Him.

5. Christmas should not be divorced from the cross. The purpose of Jesus' coming into the world was to "save his people from their sins," and that could be brought about only through His atoning death upon the cross. The manger then, is meaningless without the cross. If Jesus was a mere human child it availed nothing that He was born in a stable and cradled in a manger. But since He was born of a virgin and was the son of God who took away the sin of the world, His birth has meaning and significance that cannot be measured in human terms and values.

We trust that as we go through another Christmas season we may keep it in the spirit that harmonizes with the great facts and principles that Christmas stands for, some of which were beautifully expressed by Charles Wesley:

"Christ, by highest heave'n adored,
Christ the everlasting Lord:
Late in time behold Him come,
Offspring of a virgin's womb.
Veiled in flesh the Godhead see,
Hail the incarnate Deity!
Pleased as with men to dwell,
Jesus, our Emmanuel."

Sel. from Christian Monitor

Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. John 2:15.

STORIES OF GOSPEL HYMNS

ABIDE WITH ME

Words by H. F. Lyte. Music by William H. Monk. "Abide with me. Fast falls the eventide, The darkness deepens, Lord, with me abide. One of the many instances of the power of this hymn has been recorded by Dr. Theodore L. Cuyler: During my active pastorate I often got better sermons from my people, than I ever gave them. I recall now a most touching and sublime scene that I once witnessed, in the death-chamber of a noble woman who had suffered for many months, from an excruciating malady. As the end was drawing near, she seemed to be catching a foregleam of the Glory that awaited her. With tremulous tones she began to recite, Henry Lyte's matchless hymn, Abide with me. One line after another was feebly repeated, until with a rapturous sweetness, she exclaimed: Hold Thou Thy Cross before my closing eyes, shine through the gloom and point me to the skies. Heaven's morning breaks and earth's vain shadows flee. In life, in death, O Lord, Abide with me.

As I came away from that room, which had been as the vestibule of heaven, I understood how the light of eventide, could be only a flashing forth of the over-whelming

glory, that plays forever around the throne of God.

Henry Francis Lyte wrote this hymn in 1847, in his fifty-fourth year, when he felt the eventide of life approaching. For twenty years he had ministered to a lowly congregation in Devonshire. He decided to spend the next winter in Italy, on account of rapidly declining health. On a Sunday in September, in weakness and against the advice of his friends, he preached a farewell sermon to his much-loved people, and in the evening of the same day he wrote this immortal hymn. He died a few weeks later, his last words being "Peace and joy."

Sel. by Sister Bertha Hicks

We are one day nearer eternity today than we were yesterday. Have I made a day's preparation.

Through a man's own efforts he may do a lot of good works, he may accumulate wealth; he may reap fame; but it takes the Lord Jesus Christ to save his soul.

A cavern guide on the final descent to the lowest point of the cavern made the remark, "See how low you can get by following some people". How true spiritually. May we never follow anybody, but constantly keep our eyes upon our Lord and Saviour Jesus Christ. He alone can take us to the highest point-Heaven.

Man can pile up a lot of dirt, but it takes God to make a mountain.

Cavern fish are blind, and if fish that see are put where there is no light they go blind. How important then that we keep in touch with the light of God, or else we may grouse in spiritual blindness.

Walk while ye have the light, lest darkness come upon you. St. John. 12:35.

SUNDAY SCHOOL LESSONS FOR JANUARY 1960

PRIMARY LESSONS

Jan. 3-The Boy Jesus In The Temple. Luke 2:41-52.

Jan. 10-Jesus Teaching How To Pray. Luke 11:1-4; Matt. 6:5-13.

Jan. 17-Jesus' Story About God's Love. Luke 15:11-32.

Jan. 24-The Good Samaritan. Luke 10:25-37.

Jan. 31-Jesus, Healing A Soldier's Servant. Matt. 8:5-13; Luke 7:1-10.

ADULT LESSON

Jan. 3-The Sins of Judah. Isa. 1:1-15.

1-What was the cause of Judah's sin?

2-Is it possible for us to sin ourselves into such a state, that God thinks of us as he did of Judah?

3-How do children of a home, members of a church and citi-

zens of a nation today, compare with Judah of old?

Jan. 10-A Call To Repentance. Isa. 1:16-31.

1-How can we fulfill the commands of the 16th and 17th verses?

2-What must our condition of mind be that we might reason with the Lord?

3-What are some of the steps from a faithful Christian to a backslider?

4-How is the dross purged away?
Jan. 17-The Coming of Christ's Kingdom. Isa. 2:1-22.

1-Is the prophecy of verse 4 to be taken, literally or only spiritually?

2-How does the condition described by Isaiah in verses 6-9 compare with conditions today?

3-We have Isaiah's prophecy and John's Revelation concerning God's power and majesty. What attitude should we take to our idols and pride?

4-Will non-believers immediately realize their lost condition when the Lord comes?

Jan. 24-God's Judgment on Various Sins. Isa. 5:1-30.

1-Can an individual be compared to a vineyard that produces wild grapes?

2-What did the prophet mean when he said, "they have no knowledge" (verse 13)? Could it be said of the church today?

3-Are any sins named by Isaiah

that are not prevalent today?
Will the penalty for the sins
named by any less for the pres-
ent age?

Jan. 31-The Sign By Which Im-
manuel Shall Be Known. Isa.
7:1-17.

1-Was Ahaz right or wrong in
refusing to ask for a sign?

2-Are we concerned enough about
the mistakes of tempting the
Lord?

3-Why did not the Jews of
Christ's day know Christ, from
Isaiah's sign of the Virgin and
Immanuel?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JAN. 1960

PARABLES AND DISCOURSES OF JESUS

Memory verse Matt. 12:50, "For
whosoever shall do the will of
my Father which is in heaven,
the same is my brother, and
sister, and mother."

Fri. 1- Jno. 3:1-21.

Sat. 2- Jno. 4:1-26.

Memory verse, Luke 11:28. "But
he said, Yea rather, blessed are
they that hear the word of
God, and keep it."

Sun. 3- Luke 4:14-27.

Mon. 4- Jno. 5:17-47.

Tues. 5- Matt. 12:1-8.

Wed. 6- Luke 6:16-49.

Thurs. 7- Luke 7:36-50.

Fri. 8- Matt. 12:25-37.

Sat. 9- Luke 11:14-28.

Memory verse, Luke 17:3, "Take
heed to yourselves. If thy broth-
er trespass against thee rebuke
him: and if he repent, forgive
him."

Sun. 10- Luke 11:37-54.

Mon. 11- Luke 12:1-21.

Tues. 12- Matt. 13:3-23.

Wed. 13- Mark 4:30-41.

Thurs. 14- Mark 6:1-13.

Fri. 15- Mark 8:10-21.

Sat. 16- Matt. 17:14-27.

Memory verse, Jno. 15:8, "Herein
is my Father glorified, that ye
bear much fruit: so shall ye be
my disciples."

Sun. 17- Mark 9:33-50.

Mon. 18- Luke 12:21-40.

Tues. 19- Matt. 13:24-43.

Wed. 20- Matt. 18:23-35.

Thurs. 21- Luke 17:3-19.

Fri. 22- Jno. 8: 12-32.

Sat. 23- Luke 10:23-37.

Memory verse, Luke 6:27, "But I
say unto you which hear. Love
your enemies, do good to them
which hate you."

Sun. 24- Luke 12:40-59.

Mon. 25- Matt. 13:43-58.

Tues. 26- Luke 11:1-13.

Wed. 27- Jno. 10:1-18.

Thurs. 28- Luke 13:1-10.

Fri. 29- Luke 14:7-24.

Sat. 30- Luke 14:25-35.

Memory verse, Jno. 9:4, "I must
work the works of him that
sent me, while it is day: the
night cometh, when no man
can work."

Sun. 31- Luke 15:11-24.





